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UNION AMONG PROTESTANTS, AGAINST ROME.

We see that there is a project of forming a new "alliance"—a union of Protestants of both the Old and the New World, against the machinations and movements of Rome. We believe that the suggestion was first made in Scotland. We do not know enough about it, at present, to feel justified in expressing an opinion respecting its feasibility. We shall be able to speak more confidently when we see the object of such a movement clearly set forth, and the ways in which it may be accomplished well defined. It is rather difficult, we must confess, to see how such a great organization, reaching into countries whose institutions, laws, modes of thought, and forms of government are so different, can accomplish much in the way of contending with Rome. Every country demands its appropriate modes of diffusing the Truth and confronting Error.

PROTESTANTS AND ROMAN CATHOLICS.

WHEREIN THEY AGREE AND WHEREIN THEY DIFFER.

For the American and Foreign Christian Union.

Both profess to be Christians, and believe that they are so—believe in the *same God and Saviour*, and look forward after death to happiness in the *same heaven.*

Both call themselves children of the same "Father in heaven;" and therefore should be *brethren in Christ Jesus.* They are also brothers of the same family of man, and descended from the same original parents.

Why then should there be *bitterness of feeling* on either side towards the other? Both should seek to know and to follow only what is truth, and this is every one's right and duty.

Yet, as they differ on doctrines of great importance, *one of them must be in error*. Should not the other then pity him, and try, with kind persuasion and reasoning, to set him right. *Getting angry* will not do so. Nay it is sinful, and contrary to the spirit of a Christian, for Jesus commands us to love our enemies, bless them that curse us, do good to them that hate us, and pray, &c. Matt. v. 44.

Each believes that *his* is the *true* religion; and the same as that revealed by God, (through his holy apostles and prophets,) as contained in his Holy Bible.

Now, how are we to decide which is right, but just by looking in the Bible and seeing what *God has really revealed* there.

Protestants are ready to do this; and think that they believe just what God there reveals; the religion of St. Peter and St. Paul, as of all the Holy Apostles and Evangelists. They believe

That there is one only and true God, the Father, Son, and Holy Ghost. Matt. xxviii. 19. That man, tempted by the Devil, broke God's Holy law and sinned against him, and thereby came under the penalty of His law, death of the body and eternal misery.—Genesis, iii. Rom. v. 12.

That man, thus corrupted, continually sins against God; and therefore cannot himself make atonement; indeed, cannot keep God's law, for the future, in his own strength.—1 John, i. 8. ii. 2. Rom. iii. 9, 10. 2 Cor. xii. 9. iii. 9.

But God, in infinite love and compassion, himself provided an atonement, and Jesus Christ came down from Heaven to be the Saviour of men, and died as a sacrifice, to atone for them, which God accepted.—Rom. v. 8–11. Acts, xvii. 31.

That thus all who repent and trust in Him, with sincerity, will be forgiven.—Acts, ii. 38. x. 43.

That the Holy Spirit is offered to all who pray for His blessed influence, to enable us to repent and believe, and to make us holy and fitted for Heaven.—Luke, xi. 13. 1 Cor. vi. 11. Rom. viii. 26.

That Christ, our Redeemer, is now in Heaven; our mediator and intercessor, as well as our King, and Head of His church.—Heb. ix. 24. x. 12. Eph. i. 22. v. 23. Col. i. 18.

That He will come again, to raise the dead and judge the world; when the wicked shall go away into everlasting punishment, but the righteous into life eternal.—Math. xxv. 31–46.

That thus salvation from sin and admission to Heaven are entirely of God's mercy and love, and His *free gift*, offered to all who will accept of it, without money and without price.—Eph. ii. 8. Titus, iii. 4, 5. Isaiah, lv. 1. John, iv 14. Rev. xxii. 17.

All these great truths Protestants believe, with other subordinate truths; all as they think clearly revealed in the Bible, which is received as divinely ispired and infallible both by Roman Catholics and Protestants.

But the Roman Catholics, while they profess to believe these, believe *other doctrines also*, which Protestants *protest* against, (and hence the name of Protestant,) because they are satisfied they are not the doctrines of the Apostles, and *are not found in the Bible*, but on the contrary, contradict or make void what is there revealed.

Thus, Protestantism is *the religion of the Bible and of the Apostles*, (as Roman Catholics cannot deny,) and therefore Protestants cannot truly be called heretics, because they do not believe any false doctrine. They do not, as we have said, believe *some things more*, which the Roman Catholics believe, and which Protestants think are not true, but are contrary to the Apostles' doctrine; and if so, then it is the Roman Catholics who are to be called heretics, because they believe false doctrines.

Now, the question is, *which is right?* Do these *additional doctrines* contradict or make void the Apostles' belief and doctrines; or do they not? *That* is the real question. Let us just see then what God's holy and infallible Word says, and let St. Paul, St. Peter, and the other Apostles decide.

For this purpose, let us briefly notice some of these *additional* doctrines, and state, shortly, some of the reasons why we, as Protestants, *reject them.* For fuller reasons, we earnestly appeal to the whole New Testament, and say; read over and study God's blessed Word, with prayer to the Author of it for wisdom, as St. James exhorts us. James, i. 5. For the subject is a solemn one, and the interests of immortal souls are greatly concerned.

I. Roman Catholics pray to the *Virgin Mary* and to the saints, and trust in their intercession. This we reject. 1. Because the Apostles never so pray, never speak of the Virgin Mary at all in their Epistles, or exhort us to apply to her or to the saints; but, on the contrary, tell us there is but "*one mediator* between God and man," 1 Tim. ii. 5; and Christ himself says, "no man cometh unto my Father *but by me.* John, xiv. 4. vi. 44. And "whatsoever ye *shall ask the Father* in *my* name, He will give it you." John, xvi. 23. St. Paul tells us to draw near to "the throne of Grace, with the full assurance of faith." Heb. x. 22. iv. 16. But says not a word of praying to Mary or the saints.

2. Because it is the work of God Himself, the blessed *Holy Spirit*, to intercede for us. Listen to the gracious declaration. "The Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us." "He maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. When *God*

is thus ready and waiting to intercede for us, what impiety to prefer, apply to, or trust in the intercession of dead men and women.

3. The Virgin and Saints *cannot hear* any prayers. They are dead human beings, their bodies in the grave, and their souls, if true believers, in Heaven. But, as none but God is *omnipresent*, they cannot be *in Heaven* and *everywhere on earth too*, at *the same moment*, to hear the prayers which Roman Catholics, in all parts of the world, are addressing to them. To trust to their intercession therefore, would be vain and ruinous.

4. The very idea of applying to them to intercede is insulting to the infinite love and compassion of God, who is waiting to be gracious. Psalm lxxxvi. 15. By supposing that poor weak mortals are more loving, gentle and kind, than God, who is love itself; who "*so loved* the world, as to give His only Son," to die for us; more faithful *than Jesus who* intercedes for us, and grants our petitions. 1 John, v. 14, 15. See also Isaiah, xlix. 15, who tells us, "a woman may forget to love, but God never forgets."

5. Prayer is an *act of worship*, and the Bible says, we must "worship God only." If so, is not worship of the Virgin and Saints blasphemy and idolatry. David says, Psalm lxv. 2, "O, *Thou* that hearest prayer, unto *Thee* shall all flesh come." "*Thou*, that hearest," he says, so there is no other hearer of prayer. Let us go to *God* then.

II. Roman Catholics trust to the *Mass*, as an atoning sacrifice for the living and the dead. This we reject.

1. Because St. Paul tells us, that "by *one offering* Christ hath perfected for ever, them that are sanctified;" that he "was *once* offered to bear the sins of many," and then, "for *ever sat down on the right hand of God*," to intercede for us as our High priest, so that now "*no more offering for sin*" is necessary. Heb. ix. 25, 26–28. x. 12–18.

St. Peter says, 1 Peter, ii. 24, "who his own self bare our sins in his own body, on the tree." The Apostles never speak of any sacrifice of Christ but the one great atoning sacrifice on the cross, which atoned for *all* sin.

2. Roman Catholics admit that the sacrifice of the Mass, (as they call it,) is *unbloody*. It cannot, therefore, *atone for sin*, for St. Paul says, "without *shedding of blood there is no remission*." Heb. ix. 22.

3. Roman Catholics say that the words, "this is my body," "this cup is my blood," must be taken *literally*. Yet, they themselves do not do so, but believe the words to mean; "this *bread* is *changed into* my *body and blood soul and divinity*." "The *wine* in this cup is changed into my blood." But Christ says no such thing. Nay, he calls it still *wine*, "the fruit of the vine," Math. xxvi. 29, and St. Paul calls it, still, *bread and wine*, 1 Cor. xi. 26, and says, by eating them, ye "shew forth the Lord's death *till He come*;" and Christ says, "do this in *remembrance* of me," therefore he is *not bodily present* in the sacrament.

4. Roman Catholics must believe that Jesus held his entire body in his hand, and that when the Apostles ate the bread he gave them, they each ate and swallowed his entire body, though they saw him all the time sitting beside them, as at first.

Protestants believe the meaning to be "this bread *represents* my body," "this wine my blood;" and they eat and drink it in remembrance of Him and of His great atonement. This is the usual meaning of *figurative language*, as when Christ says "I am the door," "I am the vine," "the seven stars are seven churches," and "seven candlesticks are seven churches," that is, they *represent* these. John, x. 9. xv. 5. Rev. i. 20. Christ and his Apostles were then celebrating "the feast of the Passover" which, in view of that great sacrifice 1500 years before, Exod. xii. God commanded them to keep in remembrance by this annual feast, and to call it still, figuratively, a *sacrifice*, though only a feast *in memorial* of one; and indeed, St. Paul, telling us, "Christ, our Passover is sacrificed for us," we are thus, in the sacrament, to keep the feast in remembrance of Him.

5. Christ offered no sacrifice *to God*. He gave the bread *to his disciples* and bade them eat it in *remembrance* of himself. To trust to the Mass, then, we believe a false and ruinous trust; and to worship it, (a piece of bread,) idolatry.

III. Roman Catholics trust to the absolution, or forgiveness of sins, by a priest. This we cannot do.

1. Because Jesus Christ and his Apostles tell us, that unless we repent, and trust in Christ, we cannot be forgiven. "I tell you *nay*, but except ye repent ye shall all likewise perish." Luke, xiii. 11. "Believe in the Lord Jesus Christ and ye shall be saved." Acts, xvi. 31. iii. 19. "Repent and be converted, that your sins may be blotted out;" and many other passages, as John, iii. 16.

2. Whosoever therefore repents and believes, *is forgiven* and saved *by God*, as He promises, and then, the priest's absolution is not needed; and if we *do not truly repent* and trust in Christ, God will not forgive us, (as He declares,) and then the priest's absolution cannot avail.

3. For as the priest does not pretend to be infallible, he cannot know whether we repent and have true faith or not; for "God only knoweth the heart." 2 Chron. vi. 30.

4. If Roman Catholic priests, then, have the power of forgiving sins at pleasure, without these conditions of repentance and faith, then they may forgive any sinner at once, and fill heaven with the infidel and unholy; (totally contradicting God's Word, and making it false,) but, if only on these conditions, then, as the Priest cannot confer them, his *absolution goes for nothing*, and with them, is *not needed*, but becomes a mere *declaration* of what *God has already proclaimed and promised to do.*

Priestly absolution then leads to a dangerous and ruinous trust in the

priest, (instead of going to God, through Christ, for pardon,) and in practice, has often led to the commission of daring wickedness, (theft, assault, murder, &c.) through trust in this absolution for it.

Protestants believe that God has proclaimed and promised to every one *a free forgivensss*, on condition of faith and repentance, which the priest can neither give nor take away, and *his* consent surely is not needed by God.

The Apostles were divinely inspired to preach, and to write those terms of a free forgiveness; "to declare and pronounce," infallibly, to the penitent believer, that God has forgiven his sins. This power was promised to them, John, xx. 23, "whosesoever sins ye remit they are remitted to them, &c." (a power which does not belong to priests, because they are not infallible, or divinely inspired, and because such power is no longer necessary; because the Apostles have already fixed the terms of forgiveness, and the priest has merely to read and repeat them.)

The Apostles never send us to the priest for forgiveness, never themselves pretend to grant pardon, but direct the penitent *to God.* Listen to them: St. Peter says, "repent of this thy wickedness, and pray God, if perhaps the thoughts of thine heart be forgiven thee." Acts, viii. 22. "Repent therefore, and be converted, every one of you, that your sins may be blotted out, when the times &c." Acts, iii. 19. And St. Paul says, "Let us come boldly to the *throne of Grace*, that we may obtain mercy, and find grace to help." Heb. iv. 16. St. John says, "if we confess our sins, *God*, &c." 1 John, i. 8. and to this agrees David's declaration, Psalm xxxii. 5, "I said I will confess my sins *unto the Lord*, and *Thou* forgavest, &c."

In truth, we believe that the doctrines of absolution and masses *were added* long after the Apostles days.

IV. Roman Catholics bow down to, and worship pictures and images, often kneel to, and kiss them, kiss their toes and pray to them, especially in Catholic countries. In Italy, &c. minstrels play tunes to stone images of the Virgin and Jesus. In Rome they carry about a doll, called Bambino, in a splendid carriage, to work miraculous cures, &c. and, as it passes all fall *on their knees to it* in the streets.

1. But all this, we believe to be *idolatry*, expressly forbidden in the second commandment, and that so clearly, that in Catholic countries, and even in Baltimore, &c. the second commandment is *left out* of the catechisms, &c. and the tenth divided into two, to make up the ten.

2. Protestants, nay even Jews and Mahommedans see and charge this to be idolatry, the same as that so fearfully denounced and punished by God of old.

V. Roman Catholics believe in a *Purgatory*, and that their souls are there purified by fire,—also that masses said can deliver them more speedily out of it, and get them sooner into Heaven. This we reject,

1. Because there is *no such place* revealed in the Bible, no such masses or purification spoken of by the apostles. And we can know nothing of the future world beyond what God has revealed.

2. Scripture *contradicts such a doctrine.* Jesus says: "It shall not be forgiven, neither in this world nor in *the world to come;* "Matt. xii. 32. i. e. hath never forgiveness. Mark, iii. 29. St. Paul says: Eph. i. 21. "not only in this world, but also in *that which is to come;*" implying that there is no other world to come but *one.* As also, Phil. i. 21, 23. "Being in a strait betwixt two" (to live or die) "having a desire to *depart and be with Christ,* which is far better." St. Paul tells us, 1 Thess. xiv. 17. "Them that sleep (i. e. die) in Jesus will God bring with him. The dead in Christ shall rise first, and we which are alive and remain shall be caught up with them in the clouds, &c. and so *shall we be ever with the Son,* so there is no word of Purgatory, no need of its purifying fires, for *all who die in Christ,* or are alive at his coming, that is, for ALL *true Christians.*

3. It is the Holy Spirit's work to purify and make holy. 1 Cor. vi. 4. "But ye are washed, but ye are sanctified, but ye are purified, &c. by the Spirit of our God," says Paul.

4. If "the blood of Jesus Christ cleanseth from *all* sin," 1 John, i. 7. *what is left for Purgatory to cleanse?* Indeed how *can* material fire cleanse and purify an immaterial spirit?

5. God tells us that we must give account of the deeds *done* in the body, and "He that is unjust, let him be unjust still;" Rev. xxii. 11. that there is *no other salvation,* but through faith in Christ, Acts, iv. 13. and he that trusteth in him "is justified from *all things.*" Acts, xiii. 39.

To trust therefore to any cleansing or purifying or masses, after death, is, we believe, a *fatal delusion,* leading men to neglect *prayer* and striving for salvation and holiness here, 2 Pet. i. 5, 10. as well as derogatory to the all sufficient atonement of Christ.

VI. Roman Catholics think they can have *merit,* do works of supererogation, and be saved through good works.

But there is no man who is not sinning daily, and daily needing forgiveness, through Christ, 1 John, i. 10; and St. Paul expressly tells us, that we are justified by faith in Christ and *not* on *account of our works.* That forgiveness is the *free gift of God,* not the reward of merit. Rom. v. 1. Eph. ii. 8, 9, 10. John, iii. 4, 5, 6, 7. Christ tells us, that "when we have done all we *can* do, we have done only our duty, as servants. Luke, xvii. 10. No man can love God with more than *all* his heart, and soul, and strength, and mind, as we are commanded. Matt. xxii. 37. No doubt we must have a *true and living* and not a *dead faith,* as St. James tells us; but when we have true faith and trust in Christ, we *cannot help loving Him,* and doing good works to

please him; i. e. keeping His commandments, Eph. ii. 10. but *that is only our duty*, and the proof and fruits of a true faith.

VII. There are other Roman Catholic doctrines and ceremonies to which we object, as unauthorized by, or making void Scripture. Some of them, indeed, such as *holy water*, *burning of incense* and of *candles*, *gorgeous dresses*, &c. are just so many *Heathen ceremonies* transferred from the Pagan to the Christian worship, and avowedly so, for the purpose of drawing Pagans more readily to embrace Christianity. It was wrong then and now, these are the source of much superstition and false trust.

VIII. It will readily be seen, on reflection, that the foregoing corruptions of doctrine, as we deem them, all tend to *withdraw the mind of the sinner* from trust and *faith in Christ;* and from *recourse to His atoning blood* for forgiveness, (through whom alone we can come to the throne of Grace,) John, xiv. 6. and *cannot therefore be from God*, who says, "Look unto *me*, and be ye saved." Is. xlv. 22. But they all tend to *exalt the power of the Church*, which has drawn immense amounts of money from the people, through these *added doctrines*, selling forgiveness and salvation from herself, for money, instead of proclaiming the glad offer of God's free salvation, *without money* and *without price*. See again Eph. ii. 8. John, iii. 4, 5. Is. lv. 1. Is. iv. 14. Rev. xxii. 17. These additions and corruptions have been the *growth of ages*, fostered or enforced by ambitious and wicked men; and now the system weighs down and oppresses priests and people. We would fain see them examining for themselves, or asserting their freedom, civil and religious.

IX. But this corruption of doctrine, and usurpation of power, will more clearly appear, when we explain that there are really *no such persons* as *sacrificing or atoning priests* under the Christian dispensation.

There is no *room or need* for them under it. Under the Jewish Church there were such priests, who were types and shadows of the great High Priest that was to come, as St. Paul fully explains, Heb. ix. and x.; and when *He* came and offered his *one great and perfect atoning sacrifice, no more sacrifices were needed;* and the Jewish covenant and dispensation were done away. See Heb. vii. and also John, iv. 20. 23, 24.

In the New Testament the minister or clergyman is never mentioned as a *priest to offer sacrifices*, but only to teach and preach the glad tidings of the *one great sacrifice*, already offered on the cross. Their commission is, "Go ye into all the world and preach the Gospel (or glad news) to every creature." Mark, xvi. 15. but not a word of sacrificing. They are called Presbyters πρεσβυτεροι, or Elders (as St. Peter and St. John call themselves,) or Bishops, but never Ιερoι, sacrificing Priests. In the Protestant Episcopal Church, indeed the word Priest is used, but simply as a contraction for Presbyter, and not at all meaning a *sacrificing Priest*

New Testament Clergymen, then, are ordained to preach the Gospel of

salvation, through a crucified Redeemer; to beseech and plead with us to repent and be converted to God; but we are never sent *to them for atoning sacrifices.* Even though Apostles, they are ministers, to teach us, 1 Cor. iii. 5, 6, 7. They persuade us to come to God, and be reconciled; tell us of forgiveness as *God's free gift,* bid us "come boldly to the throne of grace," and St. John, Rev. xxii. 17, declares "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and *whosoever will,* let him come, and take of the water of life freely," and Jesus tells us: "Him that cometh to me I will in no wise cast out." John, vi. 37. Let us then "stand fast in the liberty wherewith Christ has made us free," Gal. v. 1. and say, with St. Paul, "thanks be unto God for his *unspeakable gift,*" 2 Cor. ix. 15. or, Rom. vi. 23. the *gift* of God is eternal life, through Jesus Christ our Lord.—Having received this gift, we have no need of atoning Priests. Masses, absolutions and indulgences are unnecessary and worthless, since God himself offers full and free forgiveness without money and without price to every repenting and believing sinner. Let us then gratefully exclaim with Mary, "my soul doth magnify the Lord, and my spirit hath rejoiced in *God my Saviour.*" Luke, i. 45. and with David, "the Lord is my strength and my shield, He also is become my salvation."

STATE OF THINGS IN BRAZIL.

The following letter from our Missionary in Rio de Janeiro will be read with interest. It will give the reader some idea of the state of things in that important part of South America.

"My heart has been pained during the last week to witness the followers of the corrupt religion which rests like a blighting curse over this beautiful land. On Sunday, as I was going to the harbor to preach the glad tidings of peace, I met a procession of Brazilian sailors, hat in hand, carrying in silence and solemnity a mainsail rolled up and wreathed with flowers. I inquired of the mule-driver, in whose vehicle I was, what was the meaning of this. He replied that it was an offering to "*our Lady of good voyages,*" who had saved these men in the perilous storm. I said to him, "I will put *my* trust in God, who rules the storm; I will not make an offering to a *woman.*" The man was one of the few fanatical Brazilians or Portuguese whom I have met with. He instantly fired at such heresy on my part, and maintained, with strong assertion, that it was an obligation to the Holy Virgin, and not to God. The church of "*Nossa Senhora de bom viagem*" stands just upon the margin of the bay, and looks far out into the blue Atlantic. I have rarely

witnessed a service there, from the simple reason that it is not much frequented. But how futile are all vows made to "*our Lady*," for this very week the waves which dash against her shrine, roll over the bodies of a score or more Brazilians, who perished during the storm which is still raging on this coast. The Roman Catholic religion gives no hope, no peace. It amuses from time to time men by its pageants, it imposes burthens grievous to be borne, and yet never inspires a sweet and satisfying confidence in God, as in One who "doeth all things well." To say nothing of its foolish mummeries and superstitions, it teaches that God is to be *feared*, and not a Heavenly Father to be *loved*.

"The other day a Brazilian came to me for three Bibles, which he wished to distribute among his countrymen. One encouraging feature in Brazil is the readiness with which the people accept, and even seek for the Scriptures. Not a week passes by without my finding some opportunity for the dissemination of the precious word. The Brazilian priests are rather favorable than otherwise to it—but the foreign priests (and there are many such) are bitter in the extreme. One, an Italian, went with me one day to the hospital. I gave him several tracts to read. He approved of some of them, but when he came to one which said, the Gospel alone was that which could give peace to the dying, and its truths were those only which could give to the soul a higher and better existence, he was aroused at this, and declared plainly that it was not so—that it could not give peace to the dying without the interpretation of *the Church*, and no soul could find its way into Heaven without the absolution of the priest. He tried to persuade me not to give such books to sick and dying men. I, of course, was not led away from my duty by any such suasion, but I took particular pains to tell to the poor invalids (the most of whom were Romanists) what their Italian Padre had said. This made them demand, with more earnestness than ever, the little tracts. Another instance will show you what foreign priests are in Brazil. An American gentleman, who long resided in one of the Southern provinces, was in the habit of importing Bibles from the American Bible Society for sale, or for gratuitous distribution to such as could not buy. Some Spanish priests (Jesuits) came into the province, and in a number of instances succeeded in getting the Bibles from their owners and burned them. The Brazilian priests and people protested loudly, and, at last, effectually, against this, and always afterward carried a fine bound gilt copy of the Portuguese Bible (published by the American Bible Society) in their public processions during the Holy Week. These same foreign priests, in a remote village, prevailed upon the Justice of the Peace to imprison a Jew in order that they might make him become a Romanist *vi et armis*. The poor Jew, in his distress, wrote to the above mentioned American, who brought the matter to the President of the province, and this latter personage caused orders to go forth for the immediate

release of him whom they had so unjustly imprisoned. The spirit of popery is in reality the same now as it was before and just after the Reformation, and the only reason the Brazilian priests are not so persecuting, is their indifference about any kind of religion, and the generally contented and (in a physical point of view) happy condition which they and the people enjoy under the Imperial government. The majority of the leading men, and indeed of the people, despise their priests. A citizen of Rio said to me one day: "How can I live with purity if I follow the example of my priest. He tells me to be good, holy, &c. he pretends to be a *celibat* and yet has half a dozen illegitimate children. He can have no influence over me."

"A few Sabbaths ago I invited two Roman Catholic gentlemen to attend Divine service, which I hold each sabbath. One of them had never witnessed protestant worship before. It was so impressive in its simplicity, that he told some of his friends that he wished from his heart that he was a Protestant. This he said, not dreaming that it should ever come to my knowledge. Each week Roman Catholic young men visit my house, and I endeavor, by conversation and by social influence, to obtain a hold upon them, for their eyes are already opened to the mere emptiness of their own church. May the spirit of the Lord open completely the eyes of their understanding. After being convinced of the hollowness of popery, Satan seems to lead them into the channels of infidelity, and as Brazil abounds in books of French philosophical and political scepticism, unless the Truth of God is brought to bear upon their hearts they will be led captive by the shallow, plausible, and suited-to-the-human-heart arguments of those who oppose the Truth. Therefore would I iterate it: Let the Bible—the Bible be circulated freely.

"I have commenced a regular Wednesday evening meeting for Bible reading, for a short lecture, and for prayer. Those who attend, represent four or five different nations, as well as three or four different denominations. This little *re-union* is in my own hired house, and I trust its influence may be felt. As it is, those who come, constitute themselves colporteurs; and during the week, in connection with other duties, distribute the word of God and tracts, or lend good books to such of the Brazilians as they may come in contact with. Our number is few, but we pray to Him who withholds not the blessing for want of numbers.

"I spoke in the first part of this communication of the influence of foreign priests. There is one in Rio de Janeiro who is celebrated for the number of his perverts, which have mostly been drawn from the ranks of Englishmen. He is of the Jesuit order—no one pretends to deny his zeal in visiting the sick, in looking after the interests of the sailor; but the motive is so apparent in all that he does, that benevolence under such circumstances loses its heaven-born character. The means which this man takes to ingratiate himself among Protestants are sometimes by serious

earnestness, talking the language of Christ, and sometimes ridicule. He is the perfect type of the Jesuit, as described by Macaulay. He is literally "*all* things to all men." I have known him to correspond with a Protestant lady—pay her great attention and even present her with an English version of God's own book—a King James's translation—and you would judge from his letters to her that he was one of the most staunch Bible men—and that he was one of the most evangelical of Christians. I have no doubt that he felt sure of the lady in question, but God knows how to take care of his own—and though wolves may come in sheep's clothing—yet, by gracious providences the true members of the flock are led to follow the Good Shepherd. Lately I had another instance of this Reverend Father's tactics. A fine young Englishman called to see me a few nights ago. He looked the very picture of health and cheerfulness. He had only been in Rio de Janeiro two months, and ever since his arrival he informed me that he had been constantly dogged by this aforesaid Padre, and by some of his English converts. The Jesuit's manner of dealing with him had completely disgusted him, and it was his devout wish that he never could be so far forgetful of the religion instilled into his mind by his mother, as to give the least degree of leniency to one so corrupting and degrading. The Padre finding him to be a young man full of life, did not attempt to bring upon him the heavy artillery of pretended Bible and evangelical piety, but endeavored to bring him down by very carnal weapons—the pleasures of this life—and by representing the irksomeness of Protestant religion—that it was a burden grievous to be borne. One instance will suffice. The Padre meets the young man on Saturday. In a jovial manner he accosts him and asks him what time he intends to go to service to-morrow. "At eleven o'clock, as I always do," was the reply. The next remark of the priest was, "what fools you Protestants are.—See how much more sensible *we* are. We go to mass early in the morning—say over all our obligations in twenty-five minutes, and then we have all the rest of the day to ourselves. Now how much more suitable that is. So come along, do this, and afterward take your piece of bread and cold meat, and then you can go into the woods and enjoy yourself all day." And yet this is the man who is always spoken of by the Brazilians as *merito Christão* (*so pious*)—and he is undoubtedly the most pure and the best priest in this ungodly city. He is also the most energetic man here, and I have no doubt will be made a saint of by many when he dies—for if the Pope does not canonize him they will certainly ask the intercession of this holy father in God, when he goes from this world. Oh! what gross darkness rests on the mind of many of this people, and what indifference broods over the far greater majority! They seem wholly given to fashion, amusement and corruption. Let the salt be scattered broad cast in their midst, let good men, speaking their language, be placed in the chief cities

of the coast, so as always, to be near a foreign consul—let them then scatter the Bible, even if they never once open their mouths to preach to Brazilians.

This is to be the work now. And may the Christian Church remember, that though good can be done in China and India and Africa, (and I would not take away one laborer from those fields,) yet here is a nation of six millions, with whom we have a very large commerce; a nation visited annually by more than four hundred American ships, and in constant contact with the American people; here is a nation not bigoted, nor intolerant, and yet a nation sitting in the darkness of superstition and of a corrupt Christianity which is indeed the shadow of death. Oh! may the work of disseminating light here, which is no easy one, engage many hearts and hands; so that in our day and generation we may see a Reformation in this rich and beautiful portion of our Globe."

ANOTHER ALLOCUTION OF THE POPE.

On the 19th day of December last his Holiness, Pope Pius IX., delivered an Allocution in the "Consistory," or congregation of the Cardinals, which merits attention. We should have given to our readers this important document two months ago if we could have found room for it. We now place it on our pages, with some remarks interspersed, as a paper of permanent interest, to which our readers as well as ourselves may have occasion to refer hereafter. We give the English translation of this document, (the original being in Latin, as our readers may know,) which we find in the "*Shepherd of the Valley.*" We have no doubt that the version is as orthodox as the original itself. The editor of "*Shepherd,*" with all due loyalty, terms the precious document an "Allocution of our Holy Father Pope Pius IX." This will do pretty well, coming from a man who was once a Protestant. But let us hear this "Holy Father." He begins very much in the usual style, and without circumlocution advances directly up to one of the great subjects which oppresses his paternal heart; namely, the deplorable state of the "Eastern Church"—that is, the Greek and other Schismatic Churches in the Turkish Empire and the East generally. We fear that his Holiness's efforts for the recovery of those lost sheep, who have strayed from "the Church of Rome, the Mother and Mistress of all the others" for nearly one thousand years, will be wholly abortive:

"Venerable Brothers—Placed on the summit of the Apostolic See, as on

the citadel and bulwark of the Catholic Faith, the Roman Pontiffs, Our Predecessors, exercising the power given them from on High to rule the Universal Church, have turned their solicitude towards the Eastern Church, and have never neglected anything which could contribute to its aid and protection. How much watchfull and prudent care, how much labor they have bestowed on their efforts to bring back to a voluntary and *bona fide* union with the Roman Church those people of the East, whom an unhappy schism had separated from her, and to induce them to attach themselves to the Roman Pontiff, the Supreme Pastor of the earth, as members to the head of the body to which they belong, is a matter which it is not necessary, Venerable Brothers, for us to explain more at length to you in this place, being well known to you already, and attested by innumerable testimonies of history.

"Wishing on Our side to follow those fine examples of paternal solicitude, We have addressed to all the Orientals Apostolic Letters, in which We have exhorted them, with zeal and tenderness, to re-enter into communication with the Holy See, and to adhere firmly to it. We have established the necessity for that re-union by numerous and powerful proofs, the truth of which is most clear, nothwithstanding what has been published to the contrary by several schismatic Bishops in a writing in which they have given vent to the inveterate gall of their animosity against the Holy See. We shall take care that that writing shall be refuted, to convince the schismatics of their error, and to meet their obstinacy; but in the mean time let Us not cease to pray and implore the Heavenly Father of all light for the salvation of all of them, never unmindful of Christian charity, which is mild and patient. Guided thus by this spirit of charity, Our predecessors declared not only that the sacred rites in use in the Eastern Church ought not be removed, when they were not found contrary to Orthodox Faith, but that they should even be preserved and retained, as being worthy of veneration, for the antiquity of their origin, coming, as many of them did, from the Holy Fathers. Those who follow those rights were even prohibited by express constitutions from abandoning them without having obtained the permission of the Sovereign Pontiff. Our predecessors knew that the Immaculate Spouse of Christ presents in her exterior characters an admirable variety which does not alter her unity; that the Church, extending beyond the limits of states, embraces all people and all nations; that it unites them in the profession and consent of the same faith, nothwithstanding diversity of manners, of language, and of ceremonial, provided that the difference be approved by the Church of Rome, the mother and mistress of all the others."

His Holiness next tells the "Venerable Brothers" what he has donein the way of following up what his "predecessor" had com-

menced, in behalf of the partially recovered churches in Hungary—the Roman Catholics of the "Greek rite,"—and about which we have nothing to say, except to call the attention of our readers to what We suppose they have never heard much of before, namely, the remarkable piety and singular zeal and devotion of that "most religious Prince," the Emperor of Austria! and the very earnest desire of his Holiness that the "Schismatic Churches" may be brought back to the "Communion of the Holy See."

"It was this which Our predecessor, Gregory XVI. of glorious memory, foresaw, when, directing his Pastoral vigilance and care towards the Wallachians of the Catholic Greek rite inhabiting Transylvania, wishing to arouse, encourage, and strengthen them in the Catholic Faith, he undertook to give them for themselves an Ecclesiastical Hierarchy of the Greek rite. This undertaking, which Our predecessor could not bring to the desired conclusion on account of certain difficulties of the time, and divers circumstances, We have had the consolation, Venerable Brothers, to accomplish to a great extent. We hasten, as it is just We should, to return thanks for it to the Father of Mercy, whose heavenly succour has enabled us to pursue with success a work which We hope will extend the progress of the Catholic religion, and bring great spiritual advantages to that people. We should, in the next place, pay a just tribute of praise to Our very dear son in Christ, Francis Joseph, Emperor of Austria, Apostolic King of Hungary and of Bohemia, who was not satisfied with conveying to Us his pious wishes on this subject, but applied to it his efforts, his solicitude, his zeal, and all that could be expected from the most religious Prince, animated with the most lively desire to extend the dominion of the Faith. We should also express how much satisfaction has been afforded to Us by the Archbishop of Gran, who employed all his power to ensure the success of a work so salutary, and so calculated to preserve Catholic unity.

"Thus it is that, after having obtained the advice of those among you, Our Venerable Brothers, to whom We had confided the attentive inquiry into this important affair, We have, according to their counsel, erected two Episcopal seats of the Greek rite, that of Lugos, in the Banat of Temesch, and that of Armenienstadt, in Transylvania: and We have made these two Sees suffragans to the Church of Fogaritz, which had long existed as an Episcopal See, but which We have now raised to the dignity and privilege of a metropolitan see, to which We have decreed the title of Alba Juliensis. Besides these two newly created bishopries We have also given to it, as a suffragan, the Episcopal see of Grosswardein, which is also of the Greek rite, and which We have detached from the Arch-diocese of Gran. After having thus constituted the new Ecclesiastical province of Fogaritz and Alba

Juliensis, We have no doubt, Venerable Brothers, that the Wallachian population, scattered through Transylvania, and attached to the Catholic Faith, will be grateful to the Apostolic See for the new benefit conferred by it upon them, and that they will become as it were still more strongly bound to it; tnat the number of the Pastors being augmented, with the vigilance imposed on them, and the aid of Our care, which we shall never cease to bestow on them, the result will be to place that part of the Lord's flock in greater security from the snares and perfidious wiles of the schismatics, who allow no opportunity to escape to detach the Faithful from the communion of the Holy See, and to draw them into the abyss of eternal ruin. May God, rich in mercies, grant that those who have allowed themselves to be entrapped into the errors of the schismatics may open their eyes to the light of celestial grace, that they may return to the bosom and to the embraces of the Catholic Church; that they may enter with earnestness into the unity of faith, so that We may all be one body in Christ Jesus, preserving unity in the bonds of peace! That is what We desire with all the ardour which We feel for the salvation of souls; and We beseech the Lord, who alone does great things, that by His power He would accomplish the work which has been commenced."

His Holiness now turns his face towards our Western Hemisphere and tells the "Venerable Brothers" the good news from the Republic of Guatamala.

"What We have, through the Divine assistance, done for the well-being of religion in the Republic of Guatamala, in America, has already been a source of great consolation to our hearts. As soon as Our dear son, the Illustrious and honorable Raphael Carrara, President of that Republic, supplicated Us to direct Our attention to the regulation of its Ecclesiastical affairs, We immediately directed Our dear son, Giacomo Antonelli, Cardinal Deacon of the Holy Roman Church, Our Secretary of State, to treat of this important matter with Our dear son, the Marquis Ferdinand de Locenzana, Minister of the Republic of Guatamala at the Holy See. On the 7th of October, last year, a convention was agreed upon between them, which We have confided to the mature examination of a special congregation of Our Venerable Brothers of your College. What has been determined upon in that convention for the honor and interest of the Catholic Church you have already been made aware of by Our Apostolic Letter of the 3rd of the nones of August, last year, in which We ratified all and each of the chapters of the said convention, confirming them in your Apostolic authority.

"We have thought fit to make known these results to you, Venerable Brethren, in order that, after having shared in our daily anxiety, you may

participate in our joy, whenever anything happens favorably and happily for the glory of God's name, and for the propagation of the true faith."

Alas, alas, right on the back of this cheering intelligence his Holiness is compelled to impart most deplorable news from the Grand Duchy of Baden, in Germany, where things have been going all wrong. Just read what he says:

"We regret that this joy should be disturbed or lessened by the cruel misfortunes which we learn that Our most holy religion suffers in certain northern countries. And, to speak of but one, we cannot in silence pass over the fact that its government, after having intimated to the Nuncio of the Holy See at the court of Vienna, that it would bring its complaints before that see, has not only failed to do so, but has not ceased to vex the Church—nay more, it has fined or imprisoned the sacred Ministers who refused to abandon their duty. In these afflictions the invincible constancy and strength of mind of almost the whole Clergy of the holy Bishops, and especially the Archbishop of Freiburg, who has set them all an example, have been exhibited in the strongest manner. Resolved to render to Cæsar the things which are Cæsar's, and to God the things which are God's, neither menaces nor the fear of danger have prevented him from courageously defending the rights of the Church, and fulfilling the duties of the Pastoral office. While we extol with deserved praise this admirable firmness in upholding the cause of the Church, We exhort Our Venerable Brother the Archbishop of Freiburg, and his companions in fortitude, not to be cast down, but to be strengthened in the virtue of the Lord, who has promised that He will be with His Church in all time, and who has prepared the crown and the palm for those who fight the good fight. For the rest, we hold and teach the doctrine which the Church has always held and taught, with the Apostles of the Gentiles, that We ought to obey the higher powers; and the Bishops hold and teach it with Us. But if any command is given in opposition to the Divine laws and the sacred rights of the Church, delivered to it by its Divine Author, We must obey God rather than man. The Apostle himself has confirmed this duty by his example, and We, with the holy Pastors of the Church, both teach and inculcate it on all."

But worse and worse: his Holiness proceeds to speak of some very serious difficulty in the East Indies, about which he promises a more ample yet *special* communication before long. We hope that he will lose no time, for in our Protestant ignorance of Rome's affairs in the East Indies, we know not to what he alludes. It must be some very grievous matter which has called for the use of "the Sword of Apostolical Authority." We presume that another sword would be em-

ployed if it were in the power of Rome to do it. Let us give attention to what his Holiness says:

"These are lamentable occurrences, Venerable Brethren, and fill Our mind with great anxiety; but the condition of the Church in the East Indies gives us no less concern. You know, assuredly, that Our predecessors, and We, following their example, have provided for the government of the Faithful, as circumstances rendered necessary, by the appointment of Vicars-Apostolic and Evangelical laborers. Now, some lost men have arisen, who, seeking their own interest, and not that of Jesus Christ, and putting forward the most frivolous pretexts to deceive the imprudent, endeavor to withdraw the Catholic people from obedience to their legitimate Pastors. As soon as We had intelligence of this, after employing paternal warnings, and after having refuted the miserable arguments by which they attempted to justify their schism; we did not cease to turn aside from their wicked purposes these disturbers of Catholic unity. But when We found them obstinately persevering, and that the evil was spreading further each day, We endeavored to recall them to better counsels by another Apostolical Letter, and We cut off the principal authors of the schism from the body of the Church with the sword of Apostolical authority, and publicly declared them entirely separated from the communion of the Faithful, unless they repented within a certain time. By this We have attained this happy result, that a great part of the Christian people, acknowledging the fraudulent devices of the seditious, have returned under the authority and into the faith of their legitimate Pastors. Would to God that they who still persist in this detestable schism, especially those invested with any authority or dignity, were willing to hear Our voice. Would to God that it may be ours to lead back this erring flock into the One Fold, out of which can be found no salvation. But another opportunity will present itself, Venerable Brethren, of speaking more fully to you on this subject. You perceive that it is a grave and important matter, in which the salvation of souls is at stake, and which demands much attention, much prudence, and much care. Meanwhile, we declare that we will never be found wanting in Our duty, and, after having implored the aid of the Divine wisdom, We will adopt every means which shall appear to Us opportune and salutary to avert this pest of schism, and to bring back the people to the Catholic unity."

Still more sorrow: His Holinesshas a bad account to give of matters in Hayti. "Our venerable brother Vincent" has been compelled to leave that dusky island, "Shaking off the dust of his feet."

"We have yet another cause of grief in the sad result of the sacred mission of Our Venerable Brother, Vincent, Bishop of Arcadiopolis, in the island

of Hayti, in America. We cannot adequately express with what zeal for religion this Bishop has endeavored to fulfil the mission entrusted to him; but the Prince of Hayti and his government, having a false idea of the Church of Jesus Christ and of the holy Missions, which have no object but the good of souls; and, on the other hand, a great part of the Clergy could not submit to be recalled to a manner of life more strict and more worthy the sacred Ministry. The illustrious prelate, lamenting the uselessness of his efforts, was obliged, after having asked Our leave, to shake the dust off his feet and leave the country."

But now we have an item of news that is astounding; and as it may concern ourselves, we must give good heed to it. We also commend the subject to Archbishop Hughes. Let him hasten back from Cuba and look after it:

"Evils of a grave kind, and which cannot be sufficiently deplored, are inflicted on the Church by certain Ecclesiastics who, being too readily permitted to quit their dioceses, betake themselves to certain parts of America, and are received there because of the want of sacred Ministers, without having either their doctrine or their morals inquired into. There they occupy themselves with everything rather than leading men to the true faith."

This is dreadful! Is it in OUR AMERICA or some other, in which these things are going on? Tell us, good "*Shepherd of the Valley.*"

His Holiness has a very sad affair to state as the last item in this budget of "deplorable news." Here it is:

"In fine, Venerable Brethren, we think it necessary to inform you to-day that the negotiations commenced with the Sardinian government on religious affairs are at present suspended on the part of that government, so that the orders given by Us to Our well-beloved son, the Cardinal, whom we appointed to terminate these negociations, appear to have become useless. Therefore We have taken care, through Our same well-beloved son, the Cardinal, appointed to preside over public affairs, to ask this government what were its intentions after so long a silence. We have benignantly received the prayers it has addressed to Us for the diminution of the number of holidays in the States of the Most Serene King of Sardinia, which we have granted, not only to aid in relieving the indigence of the poor, who can only get their subsistence by labor, but also to give a proof of Our long suffering, and to dispose the government of the Sardinian States to make reparation for what it has so unhappily done in that kingdom against the Apostolic See, and against the right of the Church, which it has violated and trodden under foot. Even though Our expectations should be disappointed, We will be far from repenting of having gone to the farthest limits of kindness and moderation.

Meanwhile We wish to declare that We will never listen to any demand which appears to Us contrary to the dignity, to the rights of the Apostolic See, or to the good of religion."

In the *final conclusion*, as a worthy Hibernian once said, his Holiness grows philosophical and pious. Like a good pilot, he is resolved to hold on to the helm, however great the "storms" which may beat against the Church,—piously looking up to "Him, who rules the winds and the sea." That is a good resolution. But, dearest Pio Nono, permit an obscure Protestant to suggest to your Holiness, that if you wish to weather the storm which is begining to rage so dreadfully around the Bark of the Church, whose pilot you profess to be, that you should cast out of her all useless, all improper freight, and sail her according to the Heavenly Chart of God's Word, and then she will brave the tempest finely. Here are his "last words."

"You perceive, Venerable Brethren, that every day new tempests arise against the Church. It is Our duty, seated at the helm, to do all in Our power, with your assistance, to resist these storms. Continue as you have done up to the present to sustain Us in the labors imposed on Us by a situation so difficult and so perilous. But in order that Our efforts may be crowned with success, We must ask the aid of Him who rules the winds and the sea. May He, moved by Our common prayers, deign to give Us the desired tranquillity, and may He in His goodness grant to Us, after so many vicissitudes, to see the Church attain the harbor, and rest there in all security."

Certainly this is a very wonderful "Allocution." It gives a very doleful account of the state and prospects of "that Church" out of which, his Holiness tells us, there is no salvation. Let the friends of the truth be encouraged. Rome has good reason to be in trouble. We must say, however, that it is wholly out of *our* power to comfort her. Here we rest for the present.

PROTESTANTS AND ROMISH MOVEMENTS IN GERMANY.

For several years past there have been many indications that the Truth is advancing in Germany. Not only is there a movement, to some extent, outside of the National Protestant Churches, as is seen in the successful labors of the Rev. Mr. Jacoby and his Methodist assistants, and the Rev. Mr. Oncken and his numerous band of

Baptist Missionaries, all of whom almost are laboring zealously in Northern Germany, but also in the increasing number of evangelical and pious Professors in the Universities, and faithful Pastors in the National Churches themselves. There is, indeed, much to deplore in the Puseyistic developments among some of the Professors and Pastors from whom better things had been expected. But notwithstanding this discouraging circumstance, which we trust will be only temporary, the course of the Truth is in the main Onward!

The increasing efficiency of the Bible, Tract, Home or Inner Missions, and of the Foreign Missionary Society of that country, is decisive proof that there is progress in the right direction. The "Inner Missions Society" is doing much to revive Spiritual life among the Protestant Churches, whilst the "Gustavus Adolphus Society" is laboring, not in vain, to sustain feeble and oppressed Protestant Churches in the Roman Catholic States of Germany, such as Bohemia, Moravia, Carinthia, Carniola, and other Provinces of Austria.

As both an effect and a cause of this blessed movement in the land of Luther, we may call the attention of our readers to their *Kirchentag*, or Annual Convention of Evangelical Protestant Pastors and Professors, which has for the last five years arrested so much attention. This is wholly a voluntary assembly, and it is held in the month of September. It lasts four days, the first two being devoted to the consideration of questions of a politico-religious nature, which concern the churches in that country; the last two are given up to the "Inner Missions," and to some extent reports on the progress of the Gospel in foreign parts. The first of these important convocations was held in Wittenberg, the second in Stuttgard, the third in Elberfeld, the fourth in Frankfort, and the fifth (last September) in Berlin. Many crude and erroneous opinions have been expressed at these meetings, and some wrong conclusions have been adopted, but on the whole there has been a decided progress from year to year. We have been greatly cheered by this remarkable fact—so full of hope for the future. How much it becomes all those in our country, who love the kingdom of God, to pray for the outpouring of the Holy Spirit upon the Protestant Churches and Pastors, the Universities and Professors in that country, that the Truth may abound more and more.

Whilst these signs of returning Spiritual life exist in regard to the Protestant Churches in Germany, it is interesting to see that they are provoking a corresponding movement among the Romanists.

They, too, have commenced the holding of a *Kirchentag* on their side. Such a meeting was recently held in Vienna, the capital of Papal Germany, as Berlin is the capital of Protestant Germany. There were present two Cardinals, two Archbishops, ten Bishops, more than a hundred representatives of the monastic establishments, and a large number of priests,—but no laymen! In this last named characteristic the Vienna Convocation differed *toto cælo* from that of Berlin; for the latter, in addition to some twelve hundred Ministers of the Gospel and Professors, embraced from eight hundred to a thousand laymen, some of them men of the most distinguised rank and position.

And what did these Fathers of the Papal Church deliberate about? In the first place they had a good deal to say about the happy unity of feeling which exists betwixt the Romish clergy in Hungary and those in the Germanic portion of the Austrian Empire—apparently on the principle that known antipathies may be made to disappear by denying that they exist. Nothing can be more certain than that there is a very bitter hatred in the minds of many of the Romish clergy in Hungary, especially in the portion which is Magyaritic, against the Austrian clergy, on account of the subserviency of the latter to the House of Hapsburg.

In the second place, they adopted an address to the Romish Bishops in Baden, encouraging them in their opposition to the Civil Government, in the affair of the Archbishop of Freiburg; another in relation to the reëstablishment of Bishoprics in Holland, and the struggle between Rome and the Dutch State; a third, ordering prayers for the return of the Schismastic Greeks in Hungary, Turkey and elsewhere, to the bosom of the Romish Church—a consummation which, as we have seen from his "Allocution," his Holiness has greatly at heart. These are all confessedly great subjects, and they received a good deal of attention.

Another serious topic of consideration in the Vienna Convention was the *Emigration* of such vast numbers of people from Germany to America, and the dreadful declensions from among them to Protestantism, or Infidelity. This was treated as a very alarming matter.

But the subject which excited the most remark and the deepest interest, was the founding of a great *Central Roman Catholic University* in Germany, in which learned and able advocates and defenders of the dogmas of Rome may be raised up to meet the powerful scholars whom the Protestant Universities of that country are constantly send-

ing forth. This was seen to be a subject of momentous importance. Rome has long felt that she occupies an inferior position in this respect in the country which produced so many of the great Reformers of the sixteenth century. It is supposed that the enterprise will be taken hold of speedily, and prosecuted with vigor.

Such were some of the subjects which were considered at this *Romish Kirchentag*, that was gotten up by way of antagonism to the Protestant Kirchentag, of which we have spoken. All this argues that Rome feels that she must bestir herself to meet the exigencies of the Times. She is right.

We have spoken of the doings of the Vienna Conference; but our readers must keep in mind that what we have said refers only to what was done in *open assembly*. Of what was done with *closed doors* —and there was no little deliberation of that nature—we are wholly unable to speak, or even make a surmise. There are *mysteries* there which vulgar eyes may neither see nor hear.

ROME'S PERVERSION OF SCRIPTURE.

From a Correspondent.

In the letter of Bedini, the Papal Nuncio, to the Trustees of St. Louis Church, Buffalo, published in the January number of the American and Foreign Christian Union, occurs the following sentence in Latin, as a quotation from the book, chapter, and verse of Scripture referred to. "Posuit episcopos regere ecclesiam Dei."—Acts, xx. 28. He has appointed bishops to rule the Church of God.

In reading his letter, when I came to this, I turned to our English version of the Scriptures, to see what the words in that place really are. I found the passage to run thus: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to *feed* the Church of God, which he hath purchased with his own blood." A very different thing, truly.

The same quotation also occurs in the communication of Bishop Timon, addressed to the congregation of the same church. "Your divine Pastor speaks to you through his human shadow, whom he has here appointed a Bishop to rule the Church of God." It would seem, therefore, to be a favorite text with the Romish hierarchy. Doubtless they consider it one of the strongest arguments they can advance, in support of episcopal authority.

How suggestive is this little circumstance of the wide difference, as regards the Christian ministry, between the teachings and true spirit of the Gospel, and the doctrines, practice, and governing spirit of Rome. The Bi-

ble represents Christian ministers, pastors, elders, or bishops, (whatever be the term employed) as simply overseers and shepherds of the flock, whose chief duty is to feed and watch over them. To rule the church, according to the laws and discipline of Christ, is also involved in the Scriptural notion of such an officer. But *feeding*, not *ruling* the flock, is made the prominent idea as regards his ministerial functions and duties. Hence, when our Saviour thrice interrogated Peter, Simon, Son of Jonas, lovest thou me? and Peter replied in the affirmative; He added twice, "*Feed my sheep*," and once, "*Feed my lambs.*"

But Rome makes the leading idea of the duties of an ecclesiastical officer through all grades of her priesthood, from the Pope downwards, to be that of *ruling* the flock. Government, not instruction, is her motto. To secure the object, submission and obedience, of the laity, to priestly authority or the laws of the church, not to promote their edification and growth in holy things, is the great aim of those whom she has invested with the sacred office.

TRUTH.

ROMANISM IN THE WEST.

From a Correspondent.

The efforts of the Romish church in this western portion of our growing country never before were so great, or put forth with more assiduity and determination, than at the present hour. From Pittsburg to New Orleans the land is covered with a population, imported hither, and yielding the most implicit obedience to Romish authority and domination. Bishops, priests, churches, schools, convents, etc. are multiplying at various points—indeed at every point of any prominence in the West. Money in large sums, both gathered here, and through various *interested* Societies in Europe, is freely expended in their erection and sustentation. Masses of the deluded followers of this system are constantly migrating and emigrating hither, so that it really seems as if the whole European world was casting upon us its surplus and dissatisfied population. *Colonies* of these, both of the priesthood and the laity, are continually arriving among us, with the avowed design of carrying out the purposes of the Romish Church in regard to this Country. Colonies, *in one case*, as is said, composed of some *twelve hundred Families;* in another, composed of an order of *monks*, who it is reported have just purchased in the heart of one of the richest of our North Western states some *sixteen hundred acres of land.* Swarms of active priests, of various orders, are seen perambulating our states, our counties, our cities, and our villages, both clandestinely and openly inquiring into the affairs of Protestants; noting with care any facts which can be used either to our prejudice as Protestants, or to the successful development and accomplishment of their designs. In some

cases they can be seen mixing with our best American Society—all urbanity, meekness, and sociability—thus hoping to cloak their *real* intention and object, blind the eyes of unsuspecting Protestants, and eventually secure an easy triumph over the liberties and institutions of our American heritage. Indeed, to such an extent is this the fact, that many of the *females* in their cloistered receptacles, (known here by the less odious name of retreats, female schools, etc.) have often been found to know more of the internal working, policy, and *prospective* plans even, of our Protestant Colleges, Academies, and schools, than have the Trustees, and *sometimes* the officers employed therein. I give the readers of your magazine a single fact in elucidation, out of many that might be adduced were it deemed necessary by the writer.

Some month since, upon spending a Sabbath in one of the interior towns of one of the largest Western States, where is located one of the most successful of our Colleges, the writer was invited to occupy the desk of one of the Churches of the town. I did so, selecting as the theme of discourse—the developments of the Romish power in the West. Alluding, in the course of remark, to the consideration above mentioned—the remarkable knowledge of many of the "*Sisters*" in the Romish schools in regard to Protestants —*their schools*, *their* efforts, etc.—a gentleman at the close of the discourse arose—a member too of the legal profession, and no mere tyro in the same, but a partner in one of the most eminent legal firms of that State, and requested of the Pastor permission to say a word in corroboration of the statement of the speaker. He then related the fact, that only a few weeks prior to that time, upon visiting a prominent female school in that state, belonging to the Romish Church, he had been introduced to, and was permitted to confer with the Principal—the "*Lady Superior*" of the institution. She, knowing the gentleman's peculiar religious views, with remarkable tact, promptitude and familiarity, at once introduced the leading Collegiate institution, in connection with the denomination with which he was connected—and one too, of which he was a Trustee. The Faculty—peculiarities of their physical and mental constitutions—attainments—adaptation to their work—defects—some changes which were about being effected in the choice of instructors, were each and all descanted upon with great familiarity and adroitness. The number of students prosecuting their studies therein, etc.—all these things were dwelt upon with a readiness evincing the most *intimate* acquaintance with the internal policy of the institution. Some of these things, said he also, had not then transpired, but were only in the initiative—and I was both astounded and alarmed.

Afterwards, he continued, allusion was made to C——, the place of residence of the speaker, when, in a moment, with equal readiness, she remarked, Ah! yes, you have a collegiate Institution there, and one quite celebrated in

its denomination. *Its* Faculty, their character, adaptation, the number of its students, the addition of a new Department of education, the establishment of a Female Seminary in the same town, and under the auspices of the same denomination—all these things said he, were dwelt upon intimately and *in extenso*. Why, said the speaker, that woman in her retiracy, told me more of my own home on the one hand, and my own College on the other, than I myself had been aware of.

And the above is but a *single fact.* The enemy is wide awake. Our land has never seen a more gigantic system carried out and applied with more united and determined effort than this same Romish system and policy. No means are left untried by its emissaries and leaders. No labor is accounted too arduous, and no trial too severe, to secure their purpose among us. O, it becomes Protestants, throughout the length and breadth of our land, to awake, and as "one man come up to the help of the Lord against the mighty." The church, notwithstanding all that has been written, said, and done, is still *asleep* in regard to this evil. The public, outside the church, are equally unaware of the actual state of things among us—and while Protestants thus sleep, the enemy is here sowing, broadcast "the tares among the wheat." O, it is no time for supineness. "*The price of liberty*," is NOW as EVER, "*eternal vigilance.*" And it is only *by* vigilance the most devoted, and efforts kindly but determined and unremitting, that will prevent in *our land* the coming of a catastrophe dire and unhappy. Let us awake.

I propose in another communication to develope these efforts more in detail, till when, I remain, &c. R.

The Home Field.

OUR OWN OPERATIONS.

In our next number,—that for the month of June—it is our intention to give, as usual, the substance of the Annual Report which will be read at the regular Meeting of the Society, to be held on the 9th day of May. That Report will embody so many details respecting the operations of the Society, especially in the Home Field, that it is neither necessary nor proper to make the present Number as full as common in what relates to that department of our labours.

We can only say at present, that the labours of the Missionaries of the Society, during the last month, have been attended with the ordinary incidents and success. North and South, East and West,

these brethren are prosecuting their work in a quiet and effective way. In New-York City, and its vincinity, in Newark, in Albany, in Troy, in Boston and several other places in Massachusetts; in Baffalo, Detroit, Chicago, Pittsburg, Louisville, and in many other places they are carrying on their humble labours—visiting from house to house, conversing with hundreds and thousands every week, holding many little meetings, reading and expounding the Scriptures, speaking words of salvation to the sick and dying, directing mourners to Christ, endeavouring to enlighten the ignorant and reclaim those who are in error. In this way the American and Foreign Christian Union is doing a work which no human mind can comprehend in all its bearings, and whose importance for Time and Eternity no human arithmetic can calculate. But into no details do we propose to enter in the present number.

THINGS THAT ENCOURAGE US.

If we have much to discourage from time to time, thanks be to God, we have much also to encourage and to cheer us.

A few days ago a steadfast and generous friend of the Society, who resides in one of the interior cities of Massachusetts, and who has made several such remittances before, wrote to say that he percieved that the Board were in need of aid to enable them to meet their engagements, and that he took much pleasure in sending his annual contribution of one hundred and fifty dollars! This is one of the things that encourage. These voluntary and spontaneous gifts, coming in the hour of need,—whether they be $150, or $50, or even $1,—are indeed cheering indications that the Saviour, who graciously inclines the hearts of His people, remembers our Society for good.

Another instance: A few weeks since, a young Member of the Board, knowing that there was due to the Evangelical Society of France, on the appropriation for the year that closed on the 1st of April, the sum of more than thirteen hundred dollars, just gave his check for that sum, and paid it. This, too, is not only an encouragement, but also a guarantee to the Christian Public in behalf of the Society, and the manner in which it prosecutes its work. No man knows better than this generous donor whether the Society is needed, or whether it is prosecuting its work with fidelity and success. For these things we would bless the Author of every good and perfect gift.

Foreign Field.

CANADA.

The following letter, from the French Canadian Missionary Society, will be read with interest.

FRENCH CANADIAN MISSIONARY SOCIETY,

Montreal, 20th January, 1854.

Rev. Dr. BAIRD, D. D., Secretary of the American and Foreign Christian Union.

MY DEAR BROTHER,—Many thanks for your prompt and *valuable* reply to mine of 10th instant. I have received and handed to our Treasurer the two hundred and fifty dollars you sent. The remittance will greatly help us.—Do let me hear from you at length, as you promise, "at no distant day."

Your Society and ours are engaged in a work of peculiar difficulty, and yet one specially glorious to God. The antagonistic power is of prodigious extent, widely ramified, thoroughly marshelled, sleeplessly active, with an indefinitely multiplying number of celibate agents, unscrupulously, and heart and soul devoted to its service. The more I think of the matter, the more does it appear to me, that Rome can beat us in machinery, in organization, in merely worldly resources, and in short, in all the things constituting human power and *prestige* in the common estimate of the people of this world. We cannot compete with her in all those means and appliances which are so grateful to the carnal heart. Among us, in Canada, she has such unbounded resources of wealth to accomplish whatever a far-seeing and far-reaching skill can devise for the advancement of the sacerdotal power.—One sometimes wonders how anything opposed to it can live along side it.

Yet the Word and the Spirit of God are weightier far than all these. It is delightful to notice how utterly weak this power becomes in the presence of God's converting grace. Saving truth is lodged in a human mind, and the Holy Spirit converts that heart to Christ. The man stands up free from the enthralment of superstition and of sin; and who can again enslave him. The whole power of Rome cannot steal or burn or tear those truths and convictions out of that heart; she is checkmated and discomfited, and can only gnash her teeth. Well then, our God has only to "say to the North give up, and to the South keep not back, bring my sons from far, and my daughters from the ends of the earth," and this most wonderful and mighty antagonistic agency will be utterly beaten and destroyed. What we want, and what you need, is a copious effusion of the Holy Spirit's influences to render vital in human salvation, the seed we are sowing.

Our Anniversary meeting will be held next week on Thursday: we hope for the presence and aid of some friends from your side the Line. You will be concerned to hear, as we are distressed to have to state, that our dear

friend and valued laborer Mrs. T * * * is the victim of cancer, which threatens a course whose end is death. She is in the happiest possible state of mind in view of the affliction. To us it is mysterious that just as our Girls' School Building was completed at a cost of rather more than $4000, which our Ladies have raised so as to place it out of debt, the excellent preceptress of the girls should be laid aside by dangerous illness. Our consolation is—"the Lord reigneth"—and we know that He will take care of his own cause. Believe me, your's in the best bonds,

HENRY WILKES, *Secretary.*

GENEVA (IN SWITZERLAND).

The following extract is from a letter of a prominent member and officer of the Evangelical Society of Geneva, to one of the Secretaries of the American and Foreign Christian Union:

"What you say respecting the prosperity of your excellent Society greatly rejoices us; we, two, can call upon you to rejoice with us in a goodly measure of success granted by Divine mercy, over and in spite of numerous impediments thrown in our path by the priests and their adherents, among whom Prefects and Mayors, nay, even Grand Dukes and Emperors, are occupying no inconsiderable place.

"At Geneva we are evidently gaining ground (as far as *conversions, real and saving conversions*, are concerned) upon the Papists, who if they boast of increasing numbers in their favor forget to tell us in what way the increase is brought about;—that is by mere *transfer* of some families and individuals quitting the neighboring regions of Savoy, and coming to earn their bread and settle at Geneva, where certain influential persons are happy to aid in establishing them as masons, carpenters, plasterers, etc. The Roman Catholics having acquired a new church edifice, (now magnificently rising at the Cornavin gate,) it is natural they should wish it not to remain destitute of a congregation; and this explains their great anxiety to draw their brethren from the country into the city. Yet after all, their entire numbers are unaffected by the change; for the exact number gained in town is lost in the country; only appearances are in their favour, and *that*, alas, satisfies them in *weightier* matter than this. May *we* ever seek more and more assiduously the *reality*, the "truth as it is in Jesus," remembering Rom. ii. 28, 29, and I Sam. xvi. 7."

FRANCE.

Evangelical Society of France. Paris, February 23, 1854.

Rev. Dr. Baird.

Sir, and much esteemed Brother.—We enclose a copy of the *Bulletin* which our Society has just published. We shall be glad if it may supply the

place of one of our monthly communications, and be inserted in your Magazine.*

That Bulletin may interest your Christian Public, as affording ample proof of the steadiness and perseverance of the populations that are evangelized by our pastors, in spite of the trials to which they are subjected. For certain reasons it would not be prudent to denounce at this time all the attacks which are making upon religious liberty. Our friends will know, a little later, what we have to suffer from the encroachments of the Romish clergy.

The following is the course which we have to pursue in order to remove, if possible, the difficulties that beset our path. The decree of the 25th of March, 1852, is considered by some official men as a mere police-enactment, and within the attributions of the Secretary of State for the Home Department. Taking that construction for granted, we shall apply to the said Secretary and ask of him an authorization for the religious meeting's held by our evangelists. This course has the advantage that the Minister for the Home Department has only to inquire of the provincial authorities; whether their meetings are presided over by men of respectability, whether they are entire strangers to politics, and whether the meetings may endanger public order and tranquility. If the provincial authorities are not under the influence of the Romish clergy, they must return favorable answers. The work of our Society may still be maintained, and we escape the influence of the Minister of Public Instruction and worship, who is so decidedly unfavorable to our work.

We have reason to know that some men whose opinions are of great importance in such matters, believe that this course is entirely practicable. If it should be successful we may emerge from the critical situation in which we are placed, and give a fresh impulse to the work of our Society. But if this means of deliverance were to fail, we should then more earnestly and confidingly lean upon the arm of the Most High, after having done all that in us lies to prove that we are willing to obey Cæsar, within the limits of our Christian conscience. If those limits should be trespassed upon we must obey God rather than man, and unmindful of consequences, we will preach the Word, be instant in season or out of season, and do all that in us lies to supply the wants of those populations that invite us to "come over and help them."

The bulletin will also show that our Evangelists are not desponding under the most unfavorable circumstances. Such of them as cannot hold public meetings, continue to evangelize the more actively. They are making renewed and more systematic exertions. From morning till night, they are

* Large extracts from it will appear in our Annual Report and in the next number of the Magazine.

visiting those families and individuals to whom access may be found. And they speak more directly and forcibly than ever to the hearts and consciences of the people. This course is a very efficient means of Evangelization, and abundant fruit is to be expected.

But we stand in need of efficient and devoted support from our Christian friends, to prevent financial embarrassments from interfering with the more important portion of our work. As you perceive from our bulletin, it is necessary that we should receive some 80,000 francs (nearly $16,000) before the closing of our accounts, which must take place on the 15th of April. Some time has elapsed since we received the last appropriation of your Society; we hope we may soon hear from your treasurer.*

With Christian regards and much esteem, we remain, dear sir, yours very truly, on behalf of the Committee. DE PRESSENSE.

HAYTI.

We have received a long and interesting communication from our Missionary in Hayti since the publication of our last number. We are happy to learn from him that he has recovered from a severe attack of fever, the only remaining effects of which are an inflamed state of his eyes, which he trusts will be only temporary.

Our Missionary has encountered a great deal of opposition, within the last few months, from the Government. It seems that the progress of the truth at Don Don at length provoked the hatred of Rome, as we had expected. The Minister of Worship, one of the Emperor's Cabinet officers, though believed to be personally favorable—or at all events not unfavorable—to Mr. Waring, had not, at the date of our Missionary's last letter, replied to his communication—owing probably to the influence of the Emperor, whose mind has become somewhat prejudiced by the misrepresentations of an official agent who resides at Don Don. The old priest, who had ever opposed the Mission has left that place, so Mr. Waring seems to remain master of the ground.

At the date of a preceding letter, our Missionary had been in what he calls "a state of siege." This has ceased, but the police have made divers efforts to prevent, or (failing to prevent) to break up Mr. Waring's meetings. The account which he gives of these attempts is very curious, and not a little amusing. Brother Waring

* We are happy to say that whilst Mr. De Pressensé's letter was on its way to us, one was on its way from our treasurer to him, bearing a remittance of seven or eight thousand francs—the remainder of the appropriation to the Evangelical Society of France for the year which ended on the 1st of April.

has sometimes quite a disposition to indulge in harmless humor, for which the conduct of the police have of late furnished not a few occasions. We shall give a few extracts from his letter, detailing what he calls "the history of events after the Siege." It is as follows:

"The next night (Monday) a band of armed men, (soldiers,) were stationed all around my house and premises, for the purpose of turning away, at the point of the bayonet, all who might approach for the sake of religious conversation, &c. Some little children coming to me with victuals" (Mr. W. having sent away for a time his wife and children for safety, was alone) "were pursued by them. Many threats have been made against my solitude, which I do not regard. My house is on the side of the village and nearly in the woods. Nothing more occurred till the meeting on Friday night, when an officer and a band of soldiers appeared at the door and commanded the meeting to cease, under pain of storming, imprisonment and *death!* But I did not make a word of reply, but ordered prayer to be made by one of the company. No sooner had he commenced than the officer and his men were seized with a sudden and unaccountable terror, and fled as if pursued by some terrible enemy, back to "La Place," the place of rendezvous for the police.

"The Baron de M * * *, (the agent of the Emperor,) then put himself at their head to lead them back to trouble us again. But they refused, saying they feared to return, lest some evil would befall them. Whilst this question (of returning) was under discussion, the officer who had led the band to my door to insult and threaten me, was suddenly struck, as if by lightning, and taken away into the country, to conceal the circumstance from the public notice. This event created no little terror in the hearts of many, insomuch that on the Sabbath following no attempt was made in the morning to disturb our meeting. But when we assembled for preaching in the afternoon an officer came and said that the 'Baron' commanded us to desist, or else he would come himself and put us all in prison. I told him that I was preaching the Gospel, and could not stop. He went away, and we finished the meeting in peace.

"But when it was over we found all the avenues leading from the house guarded by soldiers, to arrest and imprison all those who were present. But I dismissed them with God's blessing, and they passed along unmolested, in some places almost treading on the toes of the soldiers, and yet not a finger was lifted, and not a tongue moved, against any one of them! This last circumstance was also matter of utter amazement to many and to the Baron himself, who proclaimed it to be a *miracle.*

"On the Friday and Sabbath following, nothing was attempted against us, but many and terrible threats were uttered, such as *pistolings, literal confis-*

cation, stormings, imprisonments, and putting into the ranks of the army, &c. &c. On Sunday last (yesterday) the day passed off quietly. But when we assembled at night for the second sermon, an officer came and thrust himself into the midst of the hall, and commanded me in the name of the Emperor, and in virtue of his Majesty's orders, to desist. I did not answer a word, but continued the meeting. Soon after, he went away, and came again at the head of a band of soldiers, who uttered some insolence, while the officer came in as before. Preaching being over, I proceeded to pray. But no sooner had I opened my mouth than both officer and men fled with great affright out of and from the house back to 'La Place;' so that for a moment I feared some of them would die on the road, as the officer spoken of above did, in the presence of the Baron—that is, nearly died. Indeed, I rather think he is quite dead, as I can hear nothing of him.

"All my meetings are restored. They are: Bible Class, Sunday morning from eight to nine o'clock; preaching from three to five P. M. and from seven to nine at night; and prayer meeting on Friday night. I shall soon (if God will) have preaching, or rather lecture, on Tuesday night. The prayer meeting is the sheet anchor of our strength. The Bible meeting is also of great importance. I conduct it on the principle of question and answer. The questions are in part my own—adapted to capacities and circumstances. But for the most part I make use of Dart and Hague's Questions, which I think are very appropriate to the circumstances in which we are placed. But I have only part of the series, and would be glad to have the remainder, especially the portion relating to the New Testament. I am now on the Acts with the class, and would be most happy to get proper helps to these studies, for they are very important in a country where Biblical knowledge is so rare and imperfect, and especially for young converts. As I conduct these studies in person, English questions, that is, questions in the English language, will do very well. But *French books* are what we want, I shall write to the Tract Society next week, God willing.

"I do not know what you think of me; but I am one of very little account, who preaches the Gospel under the *bayonet*. One man has been converted in that manner. He is a clerk of the Court of this district. He heard me preach once, and came again—the day of the seige—and heard me preach whilst the bayonets were bristling at the doors and windows, the soldiers being quite near enough to hear the sermon. I believe the man got thoroughly converted to God. I think I shall baptize him, and others with him, as soon as I have liberty. The meetings are well attended, people come over from the Cape to attend them and hear me preach, notwithstanding all the attempts to put an end to my efforts. But the 'good hand' of our God has been upon us, else we should have been 'swallowed up.'

"These persecutions have had a most unhappy effect upon the minds of

the vulgar, but they have done great good in other respects. The believers have remained firm, except one woman, who was for a moment alarmed with a little 'amazement.' But she soon recovered. As a specimen of the spirit which actuates them, I send a casual note from one of them. I have received very many such from different persons, since this persecution commenced, of the same tenor. The members of the church come regularly to meeting,—some with old clothes on for the purpose of going to prison or to death, as the case may be. Next Sabbath is our communion.

"The holidays have gone off quietly, except some howlings at night, and plenty of dancing by the negroes. I mean howling in the Romish Church, and dancing 'Congo dances' at the door. There has been rather more of this than usual, because of the presence of an old worthless priest. I shall keep you advised of every thing of importance."

Our Missionary complains that the American Consul at Pointe au Prince has paid no attention to his claim for protection as an American. We have brought the subject before the proper authorities at Washington, and are quite sure that both protection and redress will be secured for him.

Movements of Rome.

Archbishop Hughes, after a sojourn of a few months in Cuba, whither he went for his health, as is alleged by his friends, or, on a *political mission*, as some have surmised; or, what is quite as probable in the estimation of some who are not very friendly to his Grace, because he saw the *Bedini storm* that was gathering, and like a prudent man desired to "*hide himself*," has returned to the shores of his adopted country, and the scenes of his Archi-episcopal labors. It has been denied that he has uttered any "fillibusterism" on the subject of Cuba. Nevertheless, we are inclined to think that he would not object to undertake a mission to the "City on the Seven Hills," for the purpose of engaging the influence of his Holiness in favor of Spain's selling the "Queen of the Antilles" to the United States: and this for the purpose of swelling the Roman Catholic population of our country, and hastening the hoped-for ascendancy of Rome in this goodly land. Vain expectation! It may be that, if Cuba comes into the possession of the United States it will be made (under God's blessing) a grand point at which to commence the evangelization of the Spanish Race. It will be so if our Protestant churches do their duty.

There is quite an excitement in England about the proposition, or determination rather of the Government to employ Romish priests as Chaplains to the Roman Catholic convicts in the prisons, as well as the Roman Catholic inmates of the "workhouses," in other words "poor houses." This question has aspects in the British realm, with its Established Protestant Church, and its peculiar laws growing out of the Union of Church and State, which it has not with us. On no principle of justice can Roman Catholic inmates of prisons and workhouses be denied the visits and ministrations of their own priests, if they desire such ministration. With us this is clear enough, and practised. But few of the Chaplains about our prisons are employed by the State. They are for the most part ministers and pious laymen in the vicinity, who render their services gratuitously: or if they receive aid, it is from voluntary associations formed for the purpose. The Roman Catholics are free to do the same thing, if they will. But the position of things is different in England, and even in Ireland, where the burden of supporting such establishments comes directly or indirectly far more on the Protestants than Roman Catholics. It becomes a matter of conscience when men are required to support, as religious teachers, those who, in their view, are propagators of error. We are persuaded that the religious instruction of convicts in prisons, and others in public establishments, had better be left to voluntary efforts of Christians, rather than to the State.

The *Freeman's Journal* sometime since laid a special claim, in Rome's behalf, to the spiritual care of the inmates of our alms houses and prisons, on the ground that the greater part of them are *Roman Catholics.* This is true enough. And what a commentary on Romanism! But it may be said that if Rome's influence brings people to such places, is it not best that she should leave it to somebody else to reform and save them, since she has so signally failed?

Romish Harmony. The famous Dr. Cahill, a noisy, brawling, Irish priest, of some talent and vast impudence; whose advent we have been expecting for a long time, seems to be getting into difficulty. The Rambler, a Roman Catholic periodical in England, contains, in the February number, a severe review of a letter from this notorious opponent of Protestantism, to the Rev. J. Burns, (a Protestant minister,) in which he had said that "he would prefer that a Catholic should read the *worst books of immorality*" than the Protestant Bible. The Editor of the Rambler expresses his abhorrence of such a sentiment, and condemns the entire spirit of Dr.

Cahill. On the contrary, the Roman Catholic *Canon* of Shrewsbury (England) writes to the *Tablet*, (another Roman Catholic periodical,) "that in common with many other priests of *long standing*," he is grieved that the name and labors of Dr. Cahill should be treated by the *Rambler* with most unjust remarks, and proceeds to eulogize Dr. C. as if he were another veritable Apostle.

By this time Monsignor Bedini must have been a good many weeks at home, and has had time enough to inform the Pope and Cardinals about the state of things in these United States.

Father Gavazzi has been lecturing in England, where he received a hearty welcome on the part of his numerous friends.

View of Public Affairs.

In our own country but little has occured worthy of notice during the last month. The Nebraska Bill, having been passed in the Senate, has been referred to the "Committee of the Whole" in the House of Representatives. This will, of course, give an opportunity for its being fully discussed by its friends and opponents, and also for the voice of the country to be heard, North and South. We are sorry to have to record that the question of said reference was the occasion of a most unhappy dispute between Messrs. Cutting, of New-York, and Breckinridge, of Kentucky—which through the intervention of friends was "honorably" adjusted, without "shedding blood."

The news from Europe has continued to be in the highest degree interesting. There has been but little fighting between the Turks and Russians, because the season in February and March is eminently unfavorable for military movements on the Lower Danube—a flat, alluvial country, whose roads after the snows and rains of the winter become almost impassable, especially for heavy vehicles. Nor has there been any more than skirmishes in Asia between the belligerents.

But whilst this has been the case in the East, there has been no want of exciting action in the West. France and Great Britain are making immense preparations for the coming war. Troops are transporting from both to the East, and before what we are now writing reaches the eyes of our readers, the French and English forces will have reached their destination—whether that destination be to defend Constantinople or to attack the Crimea, the chief seaport of

which is Sebastapol, the great naval station of Russia on the Black Sea. In the meanwhile, a powerful English fleet, under Sir Charles Napier, by far the boldest of British Admirals of the present day, has sailed from Portsmouth, after having been reviewed by the Queen, for the Baltic; the sight was said to be a grand one for the lovers of such displays. This fleet will be joined, on its way, by several vessels, and followed by a second squadron, under Admiral Chads, in a short time. After a rendezvous in the great and beautiful Bay of Kiel—one of the finest in the world—the whole fleet will probably sail, as soon as the Baltic is open in its eastern extremities, (the Gulfs of Finland and Bothnia,) in quest of the Russian fleet in that sea. It is probable that not many weeks will elapse before we hear of great events. Napier is the Nelson of the English Navy of this day. The Russians may believe themselves strong enough to fight the English fleet at the onset. Should that not be the case, they will probably take refuge under the guns of Revel and Cronstadt; or, what is still more likely, under those of *Sveabôrg*, (near Helsingfors, in Finland,) which is called the "Gibraltar of Russia."

There has been some extraordinary correspondence between two of the crowned heads in relation to this Oriental question. The Emperor of France addressed a letter, in the middle of the winter, to the Emperor of Russia. It was an interesting document, and though of rather a rambling nature, it set forth some of the strong points of the case, and certainly placed the course of Russia in no very enviable light. It showed clearly that she was the aggressor, and had no sufficient excuse in the movements of the English and French fleets for invading the "Danubian Principalities." To this letter the Emperor of Russia makes a remarkable reply, in which he attempts to justify himself for his course, and reiterates the assertion that he was justified in taking possession of the "Principalities," by France and England sending their fleets to the neighborhood of the Dardanelles! After having argued at length that it was Russia's duty to protect and defend the Greek Christians in Turkey, and asserted that she was about to make war in behalf of their rights, and that in doing so, she is placed in the strange position of having two Christian nations aiding an Infidel one against her, the Emperor uses the following language in the concluding paragraph: "whatever your Majesty may decide, menaces will not induce me to recede. My confidence is in God and in my right, and Russia, as I can guarantee, will

prove herself in 1854 what she was in 1812." At the same time, the Emperor issued a Manifesto to the people in the Empire, setting forth that the struggle is for the cause of Christianity; and calling upon the people to sustain it with the zeal and energy of their Muscovite ancestors.

As soon as the Emperor of Russia's reply to Louis Napoleon reached France, it received a rejoinder in the shape of a "circular letter," addressed by the French Minister of State for Foreign Affairs, M. Drouyn De L'Huys, to the diplomatic agents of France, from which it is manifest that the Emperor of France has been somewhat excited by the Letter and the Manifesto of the Emperor of Russia. We make one important extract from it:

"I will only say one word, sir, of the manifesto in which his Majesty the Emperor Nicholas, announces to his people the resolutions he has taken. Our epoch, however troubled, had at least been exempt from one of the evils which most afflicted the world in former days—I mean the wars of religion. Now, however, an echo of these disastrous times is made to resound in the ears of the Russian people. There is an affectation of opposing the cross to the crescent, and an appeal made to fanaticism for that support which cannot be obtained from reason. France and England need not defend themselves from the imputation made against the orthodox Greek faith. They go to protect the Ottoman empire against the ambitious covetousness of Russia. They go there with the conviction that the presence of their armies in Turkey will destroy the prejuices, already much weakened, which still separate the different classes of the subjects of the Sublime Porte, and which cannot be resuscitated unless the appeal sent from St. Petersburg, by provoking hatred of race and a revolutionary explosion, should paralyze the generous intentions of the Sultan Abdul-Medjid. For us, sir, we seriously believe that by giving our support to Turkey we shall be of more use to the Christian faith than the government which uses it as an instrument to advance its temporal ambition. Russia is too oblivious in the reproaches she makes against others, that she is far from exercising in her own empire, in reference to the sects not professing the dominant faith, a tolerance equal to that to which the Sublime Porte has a good right to lay honorable claim; and that if she were to display less apparent zeal for the Greek religion beyond her frontiers, and more charity towards the Catholic religion at home, she would better obey the law of Christ, which she so pompously invokes."

It is an interesting thing to see Monarchs and their Cabinet officers coming down from cloudy regions of diplomacy into the clear sunshine of ordinary, every day correspondence of other people, and

attempt to defend themselves before that August Court, the Public Opinion of the Civilized World.

In this connection, we would state that the Society of Friends, in England, actuated by the praiseworthy desire of making an effort to prevent the impending war, sent three of their members—Messrs. Sturge, Charleton and Pease—to St. Petersburg, to confer with the Emperor and lay a memorial before him. This commission they appear to have fulfilled with fidelity. We give the official report which they have made of their interview with the Emperor, and his as well as their remarks, because of the interesting historical facts to which the Emperor alludes, as having an important bearing on this subject, as well as the very Christian and proper nature of the observations which they felt it to be their duty to make. It is as follows:

"The Emperor, after listening with kind attention to the address, said he wished to offer some explanation of his views as to the causes of the present unhappy differences. His observations in the course of the conversation were nearly as follows:

"'We received the blessings of Christianity from the Greek Empire; and this has established and maintained ever since a link of connexion, both moral and religious, between Russia and that Power. The ties that have thus united the two countries have subsisted for nine hundred years, and were not severed by the conquest of Russia by the Tartars; and when, at a later period, our country succeeded in shaking off that yoke, and the Greek Empire, in its turn, fell under the sway of the Turks, we still continued to take a lively interest in the welfare of our co-religionists there; and when Russia became powerful enough to resist the Turks, and to dictate the terms of peace, we paid particular attention to the well-being of the Greek Church, and procured the insertion in successive treaties of most important articles in her favor. I have myself acted as my predecessors have done, and the treaty of Adrianople, 1829, was as explicit as the former ones in this respect. Turkey, on her part, recognized this right of religious interference, and fulfilled her engagements until within the last year or two, when, for the first time, she gave me reason to complain. I will not now advert to the parties who were her principal instigators on that occasion. Suffice it to say, that it became my duty to interfere, and to claim from Turkey the fulfilment of her engagements. My representations were pressing but friendly, and I have every reason to believe that matters would soon have been settled if Turkey had not been induced by other parties to believe that I had ulterior objects in view—that I was aiming at conquest, aggrandizement, and the ruin of Turkey. I have solemnly disclaimed, and do now as solemnly disclaim,

every such motive—I do not desire war; I abhor it as sincerely as you do; and am ready to forget the past, if only the opportunity be afforded me—I have great esteem for your country, and a sincere affection for your Queen, whom I admire, not only as a Sovereign, but as a lady, a wife, and a mother. I have placed full confidence in her, and have acted towards her in a frank and friendly spirit. I felt it my duty to call her attention to future dangers, which I considered sooner or later likely to arise in the East, in consequence of the existing state of things. What on my part was prudent foresight has been unfairly construed in your country into a designing policy and an ambitious desire of conquest. This has deeply wounded my feelings, and afflicted my heart. Personal insults and invectives I regard with indifference. It is beneath my dignity to notice them, and I am ready to forgive all that is personal to me, and to hold out my hands to my enemies in the true Christian spirit. I cannot understand what cause of complaint your nation has against Russia. I am anxious to avoid war by all possible means. I will not attack, and shall only act in self-defence. I cannot be indifferent to what concerns the honor of my country. I have a duty to perform as a Sovereign. As a Christian I am ready to comply with the precepts of religion. On the present occasion my great duty is to attend to the interests and honor of my country.'

"The deputation then remarked, that as their mission was not of a political character, but intended simply to convey to the Emperor the sentiments of their own society as a religious body, they did not feel it to be their place to enter into any of the questions involved in the present dispute; but, with the Emperor's permission, they would be glad to call his attention specially to a few points. * * * They said that they and many others in their country had incurred the disfavor of the present military system by advocating the settlement of international disputes by arbitration. They also remarked that, seeing that, while Mahomedanism avowedly justifies the employment of the sword in propagating its doctrines, Christianity is emphatically a religion of peace, there appeared (with reference to the dispute) a peculiar propriety in a Christian Emperor's exercising forbearance and forgiveness. And they added that, in the event of a European war, among the thousands who would be its victims, those who were the principal causes of it would probably not be the greatest sufferers, but that the heaviest calamities would fall on innocent men, with their wives and children.

"The Emperor, before quitting the apartment, informed the deputation that the Empress was desirous of seeing them. They were accordingly at once introduced to her, and to the Grand Duchess Olga, with whom they had an agreeable interview.

"The deputation was subsequently informed, through Baron Nicolay, that

the Emperor desired to transmit to the Society of Friends a written reply to their address, which was accordingly forwarded to them previous to their departure from St. Petersburg. A copy of that document is subjoined.

"Joseph Sturge, of Birmingham.
"Robert Charleton, of Bristol.
"Henry Pease, of Darlington.

"London, 25th of 2d month, 1854."

As to the Emperor's written reply to the "Address" of the Society, made by Count Nesselrode, we do not think it necessary to give it, for it is nothing more than a repetition of what he had said to the deputation.

We conclude what we have to say on the state of things in Europe by stating that the course which Austria and Prussia will pursue in the inchoate struggle is still a subject of painful solicitude. If Austria, not to say Prussia, does not go heartily with France and England,—if she attempts to maintain a neutral position,—she will before many months be compelled to take the side of Russia. And then, what a war there must be, before all is over! France and England will raise up Italy,—must do it—and Hungary and Poland, too, if they can.

But we dismiss the subject. God only knows what He is going to accomplish. It will be some great thing, we cannot doubt, which will redound to His glory and the extension of Messiah's kingdom. This is enough.

Juvenile Department.

DIALOGUE No. 14.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Eighth Conversation.)

Father. Now, my dear boys, we are ready to resume our conversations on the history of Religion in France.

Eddie. I think that in our last conversation, dear Father, we reached the closing scenes of the Great Revolution that commenced in 1789. You told us what took place during the "*Reign of Terror*;" how Christianity was abolished by the Infidel Jacobins; and how Robespierre "inaugurated" *Theism.*

Willie. But you did not tell us, dear Father, how long this state of things lasted?

Father. No, I did not. Christianity was abolished early in 1793, and Theism (or Deism, as we more generally call the same thing) was proclaimed by Robespierre in the latter part of that year, and it prevailed under the Directory, for several years, during which time the *tenth* day was observed as a Sabbath, or rather as a *holiday*. In 1799 Buonaparte, upon his return from Egypt, overturned the government of the Directory, and established the Consulate, of which he was the Chief or First Consul.

Eddie. How long did the Directory and the Consulate last?

Father. Each lasted nearly five years; the former from 1794 to 1799, and the latter from 1799 to 1804.

Willie. Was Christianity abolished during all this period of eleven years, from 1793 to 1804?

Father. No, Willie; Buonaparte made a "Concordat" with the Pope in 1801, by which the Roman Catholic Church was reëstablished, and by certain "Organic Laws," as they were called, he gave the Protestant Church a legal existence about the same time. We may say that Christianity was restored to France, by law, (or an Act of Government,) in the year 1802, for it was in that year that the "Concordat" and "Organic Laws," or "Ordonnances" went fully into effect.

Eddie. What did these acts of the Government do for the Protestants?

Father. Several things; 1. They assured the Protestants of protection in their civil and religious rights, and placed them on an equality with the Roman Catholics. 2. They provided for the support of Protestant churches and ministers in certain places where there was a certain number of Protestant families.

Willie. How was that done, dear Father?

Father. The Government gave up quite a number of old Roman Catholic churches, in the chief cities, to the Protestants, (for instance, three in Paris, one in Lyons, one in Toulouse, one in Bordeaux, and many other places,) and told them to place ministers in them and begin to hold public worship.

Eddie. But had Buonaparte the *right* to give up these churches to the Protestants?

Father. The Roman Catholic Church formerly had vast possessions in lands, houses, &c. in France, received as "bequests" and "gifts" from her people. In the Revolution the Government took these possessions away from that Church, and gave, in place of them, a certain sum of money annually, which it continues to do to this day. It amounts to some thirty-five or forty millions of *francs*, (or seven or eight millions of our dollars,) inincluding the salaries of the bishops and priests, the repairs of churches, edifices, &c. &c.

Willie. That is a great deal of money.

Father. Yes, but is not more than *one quarter* as much as the Roman Catholic Church in France received in the days of Louis XIV. from the rents of its possessions, *tithes*, &c. &c. It was because the Government had taken possession of all the property of the Roman Catholic Church, including lands, churches, edifices, and everything else, that Buonaparte believed that he had the right to let the Protestants have the use of (for it amounts to little more than *that*) some churches in the great cities and towns where they were numerous. And in fact, such was then, and is now the amount of infidelity or indifference to Religion, in the chief cities and towns, that Rome could spare some of her many churches.

Eddie. Did not the Government confiscate and appropriate to its own use many Protestant churches and places of worship at the Revocation of the Edict of Nantes, in 1685? I think I have heard you say something this sort, dear Father.

Father. Yes, Eddie; many hundreds—indeed several thousands—and the money for which they were sold was put in the coffers of the Government.

Willie. Then the Government did not give the Protestants much more in 1802 than it took from them in 1685.

Father. No, indeed; nor anything like as much.

Willie. But how many churches did Buonaparte give them?

Father. I do not know, Willie. From first to last he may have given them during his reign as many as a hundred, great and small.

Eddie. But where did the Protestants find ministers to put in these churches?

Father. That was a great difficulty. With the exception of Alsace, the country along the Rhine, and which France conquered from Germany, whose inhabitants—about a million in number—speak German, and probably two-thirds of them are Protestants, there were not as many as twenty-five Protestant ministers of the Gospel in all France in the year 1802. The consequence was, that young men, of Protestant families, and of good education, as to classical and scientific attainments, made such rapid preparations for the sacred office as they could, and were ordained by the ministers on the ground. In this way all the churches which Buonaparte gave the Protestants were soon filled with "pastors," as they were called, and most of them had two and some three pastors. Young men who thus entered the ministerial or pastoral office, were, there is reason to believe, influenced by the emolument which the Government offered; whilst they also escaped the "conscription" by which so many young men were forced into the army.

Willie. I fear that many of them were very unfit to be ministers of the Gospel.

Father. That is certain. Some of them had almost no knowledge of the

Gospel; some were even Infidels, for there was scarcely any piety remaining among the Protestants in France after the long night of darkness which had rested upon them—from the Revocation of the Edict of Nantes in 1685 to 1802, a period of one hundred and seventeen years. One of the men who entered the ministry in that way told me that he was pastor *ten years* before he had a Bible. He was in fact an Infidel, and read constantly Voltaire and the other French Infidels, especially the "Encyclopedists," or authors of the Great Encyclopedia, who were for the most part infidels. Blessed be God, a great change has taken place in France.

Eddie. How many Protestant ministers were there in France in the times of the Great Napoleon?

Father. I do not know with precision, but several hundred—probably four or five hundred in all towards the close of his reign.

Willie. How many are there now, dear Father?

Father. There are now seven hundred and fifty-six pastors in the two bodies in France, the Reformed and the Lutheran, or "Church of the Augsburg Confession," as the latter is commonly called in that country. Besides there are probably as many as twenty ministers of the "Free Church," and twenty-five or thirty of the Wesleyan body, so that in all there are about eight hundred Protestant ministers at this time in that country.

Eddie. By this it would seem that the Protestant Church has made much progress in France since 1802, or during the last fifty-two years.

Father. That is true, my dear Eddie. In our next conversation I will tell you all about that matter, as well as about the means by which it has been made to increase. In the meanwhile we will stop here. One conversation more will probably enable us to get through all that we have to say about France. We shall then go on with some other country.

Willie. I hope that you will not quit France until you have told us all that we need to know in order to understand fully the state of things in that country.

Father. That is my purpose, dear Willie.

Miscellaneous.

NOTICE.

☞ ANNUAL SERMON:—The Annual Sermon before the Society will be preached Sabbath evening, the 7th of May, inst. by the Rev. Dr. Cleaveland of Northampton, Mass. in the Collegiate Reformed Dutch Church, Lafayette Place, corner of Fourth-street, New-York.

The usual Anniversary Exercises will be held Tuesday morning the 9th inst. at half past 10 o'clock, in the Broadway Tabernacle, No. 340 Broadway, New-York.

We hope to see many of the members of the Society, and the friends of its sacred objects, at that time and place—and trust it will be an occasion of deep interest to all who desire the prosperity of Evangelical religion. Addresses by distinguished speakers may be expected. The Christian community are respectfully invited to attend.

☞ The Missionaries—and the Agents of the Missionary and Publication Departments of the Society who have not sent in their usual ANNUAL Reports yet, are respectfully requested to forward them *without delay*. Corrected lists, of Subcribers for the Magazine, and of Life Members, and Life Directors, of the Society, in their respective neighborhoods or districts—with the statistics specified in the Commission, are much needed.—We hope they will be prepared with great care and sent to the office at an early day.

Notices of Books.

LIFE OF DR. ARCHIBALD ALEXANDER. This work, which has been prepared by the Rev. James W. Alexander D. D.—in part from autobiographical sketches left by his venerable father,—will be soon published by Mr. Scribner. It will be read with the deepest interest by the entire religious community.

A HISTORY OF THE ISRAELITISH NATION, FROM THEIR ORIGIN TO THEIR DISPERSION AT THE DESTRUCTION OF JERUSALEM, is the title of an octavo volume of 620 pages, of which the late Dr. Archibald Alexander was the author. It is published by Rev. Martein of Philadelphia. This excellent work contains all that is valuable, for most readers, in the works of Shuckford, Prideaux, Russell and others, on the History of the most wonderful Nation which the world has ever seen—their origin, their conquest of Canaan, their wars, their government and lands, etc.

THE WRITINGS OF HORACE, with valuable notes in English, by Professor Lincoln, of Brown University, is one of the excellent series of the Classics which the Appletons have issued—a series which we can well recommend. The notes of Professor Lincoln are for the most part original, and all are to the purpose—which is more than can be said of all the notes which one finds in such books.

THE CHEMISTRY OF COMMON LIFE is the title of a valuable work published by the Appletons, the author of which is James F. W. Johnston, who is well known for his AGRICULTURAL CHEMISTRY. This work deserves, and will receive, a wide circulation, for it meets a want which has long been felt, and is universal.

AN ATTEMPT TO CONSTRUCT THE TRUE THEORY OF CHRISTIANITY, by Wm. S. Grayson. This book we have not been able to read. It relates to a great theme, and

has attracted considerable notice in certain quarters. It has been published by the Appletons.

ALCOHOL AND THE CONSTITUTION OF MAN, by Edward L. YOUMANS—published by the same enterprizing House. This little work is both *popular* and *scientific* in its nature, and is illustrated by a beautiful Chemical Chart. Every book which sheds light on the true nature of man, and the laws which govern that nature—both physical and spiritual,—is worthy of being read. The one under notice has been greatly praised by those whose science and investigations entitle them to speak on the subject.

THE LIFE AND HAPPY DEATH OF CHARLOTTE GREEN is the title of a beautiful little volume issued by the Am. S. S. Union, of which the Rev. Dr. Duff of the Scotch Calcutta Mission is the author. It contains a narrative of the life, conversion and death of an Indian girl, who was brought to the knowledge of the Gospel (under God) through the agency of that mission. It will be widely read.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF MARCH TO THE 8th OF APRIL, 1854.

NEW-HAMPSHIRE.

Lebanon, Mrs. Joann A. Stone, $10; and friends in N. H. $5 in part to make Mellen David Stone L. M. . . . $15 00
Keene, Oliver P. Newell M. D. part of L. M. 5 00
Henniker, Cong. Ch. and Society, $5; in part L. M. of Dea. Oliver Pillsbury and $25 in part L. M. of Dea. Josiah Childs, 30 00
Temple, Dea. Nathan Colburn, . . . 2 00
Nathan Wheeler, ... 3 00
Franklin, N. S. Merriam 2 00

VERMONT.

Montpelier, Cong. Ch. 20 13
M. E. Ch. 4 59
E. Westminster, Cong. Ch. 5 00

MASSACHUSETTS.

Springfield, Chs. Merriam Esq. Annuity . 150 13
E. Medway, Cong. Ch. in part to make Rev. John O. Means L. M. 15 67
W. Medway, Mrs. J. Wiley 50 ct.; a friend 50 ct. 1 00
Medway, Village Ch. a balance in part to make Rev. Caleb Kimball L. M. . . 1 50
So. Deerfield, Monument Ch. 12 00
Medfield, 2d Cong. Ch. in part to make Rev. Thos. T. Richmond L. M. 14 00
Southboro', Pilgrim Ch. in full to make Rev. David M. Ellwood L. M. . . . 15 43
Westboro, Evan. Cong. Ch. to make Otis Newton L. M. 48 87
Holliston, a friend 25
East Randolph, Cong. Ch. a balance, . . 50
Franklin, Cong. Ch. 36 00
Marlboro', Union Cong. Ch. to make Rev. Levi A. Feild L. M. $31; a friend in part to make himself L. M. $20, . . . 51 00
E. Abington, Cong. Ch. 16 00
Bridgewater, Trin. Ch. 14 00
Sunderland, Young Men's Agricul. Benev. Asso. in part to make Frederic G. Rowe L. M. 20 00
Boston, Pine St. Ch. to make Zenas Allen & Joel Wheeler, L. Ms. 71 30
Salem Ch. Gilman S. Low, L. M. $30; Others to make Dea. Samuel Tenney, L. M. $45 94, ... 75 94
Phillips Ch. 90 00
Shawmut Ch. William Fox Richardson, L. M. $30; Others to make Dea. Albert Day, L. M. $63 38, ... 93 38
Bowdoin St. Ch. 153 04
Old South Ch. 92 17
Park St. Ch. Edwin Lamson, L. M. $30; Others $139 85, ... 169 85
Mt. Vernon Ch. Dea. John C. Proctor L. M. $30; Samuel D. Warren, L. M. $30; Others $256 05 . . . . . 316 05

CONNECTICUT.

Middletown, 1st Cong. Society in part E. A. Russell, $5; D. R. Benham, $5; R. P. Rand, $5; E. Davis, $5; Boardman, $5; J. K. F. Mansfield, $5; Mrs. Eliza A. Ward, $3; J. O. Hayden, $3; Mrs. Barnes, $3; Mrs. Whittelsay, $3; Hon. Sam. D. Hubbard, $20; Others $6, ... 68 00
South Cong. Society in part Rev. J. L. Dudley, $3; B. Douglass, $3; Others $2 09, ... 8 09
Westfield, in part to make Rev. L. S. Hough, L. M. 15 00
Plainfield, E. A. Russell Jr. 3 00
North Branford, J. F. Linsley, 2d part for L. M 10 00
Rockville, 1st Cong. Society, Rev. Mr. Ray, P. Talcott, Chauncy Winchell, J. N. Stickney, $15 50; Others $27 13, . . 42 63
Members of Bapt. Ch. . . . 4 75
Members of M. E. Ch. 4 25
2d Cong. Ch. Rev. C. H. Bullard, S. B. Gould, Stanley White, N. Kingsbury, $31; Others $40 86, ... 71 86
Prot. Episcopal, 78 ct.; R. C. 25 ct. 1 03
Suffield, Miss E. C. Swan, ... 2 00
Madison, Young Ladies Sewing Society to make Miss Sarah E. Wilcox, L. M. . 30 00
Hartford, Malissa Parker, ... 1 94
Lisbon, 1st Ch. & Cong. by E. P. Potter, 5 00
Bridgeport, Mrs. Ellen Porter, . . 10 00

Lyme, William Coults, Esq. 3 00
Lebanon, a friend, ... 25 00
Southport, F. Marquand, ... 5 00
Lebanon, H. $5; F. G. $1, ... 6 00
Farmington, W*** C***, to make Luther Thompson in part L. M. 10 00
Birmingham, Cong. Ch. Dea. David Bassett, $5; G. W. Shelton making Dea. E. G. Atwood, L. M. $30; Henry Sommers part L. M. $10; Others $35 30, ... 80 30
Rocky Hill, Cong. Ch. 16 00
Southington, Cong. Ch. 20 76
New Haven, Yale College Ch. add. Prof. J. W. Gibbs, ... 10 00

NEW-YORK.

Maine Miss'y Society, ... 1 00
Albany, 2d R. D. Ch. 21 75
Otisco, ... 17 85
Syracuse, 1st Presb. Ch. 32 47
Salina, 1st Presb. Ch. 6 00
Pleasant Valley, in part, ... 8 67
Johnstown, balance, ... 2 00
Gloversville, in part making Rev. H. N. Dunning, L. D. 47 25
Evans Mills, in part making Rev. J. A. Rossell, L. M. 11 00
Mayfield, in part, ... 7 12
Frankfort, Bapt. Ch. bal. 2 50
E. Bloomfield, Estate of Uri Beach by G. Rice. "Executor," 100 00
W. Bloomfield, Cong. Ch. in part to make Rev. C. E. Fisher, L. M. 15 53
E. Bloomfield, Cong. Ch. 51 16
Mt. Morris, Presb. Ch. in part, ... 8 30
Geneseo, 2d Presb. Ch. 41 00
Ellicotsville, Rev. J. J. Aikin, ... 5 00
Pittsford, balance, ... 2 00
Albany, 2d Presb. Ch. Dr. Sprague, of which $30 from Isaac W. Vosburgh to make his wife, L. M. 426 15
Utica, a christian friend, ... 1 00
Clarkstown, to make Rev. Peter J. Quick, L. M. 30 00
Albany, 4th Presb. Ch. Dr. Mandeville, . . 60 69
Rev. Mr. Kirk, ... 5 00
2d Presb. Ch. "a lady add." . . . 2 00
N. Y. City, Mercer St. Ch. add. . . . 1,000 00
Jamaica, M E. Ch. 3 03
Flushing, Cong. Ch. to make Rev. C. Reynolds, L. M. 30 00
N. Y. City, Mercer St. Ch. add. . . . 169 00
Lancaster, Presb. Ch. Rev. W. Waith Jr. . 28 50
Yonkers, Rev. Mr. Seward, ... 5 00
Binghamton, Mrs. Frances W. Mather, . 10 00
Burdett, Rev. T. R. Townsend, . . . 10 00
Flatbush, D. R. Ch. Dr. Strong, ... 50 40
Coxsackie, Mrs. Alida Bronk in part to make Alida Bronk Varick, L. M. . . . 10 00
N. Y. City, a Mite, ... 25
Tarrytown, Girls, ... 5 00
T. N. T. 2 00
N. Y. City, J. K. White, ... 1 00
"Woodford" 3 00
Arkport, Henry Hurlbut, ... 1 00
Newtown, D. R. Ch. Rev. T. C. Strong, . 16 03
Poughkeepsie, R. D. Ch. Rev. A. M. Mann, 62 65
Rochester, 1st Presb. Ch. $30 of which to make Mrs. Harriet H. Ely, L. M. . . 169 68
Brick Ch. 63 86
A. Champion, ... 100 00
Buskirks Bridge, in part, ... 13 50
Gloucester, Cong. Ch. balance, ... 5 50
Bapt. Ch. 4 24
Broadalbin, Rev. Mr. Monteith, . . . 1 00
Otisco, balance, ... 5 00
Clinton, Cong. Ch. 30 50
Manchester, ... 2 04
Holland Patent, in part for H. Hitchcock, L. M. 9 34
Sweden, Prebs. Ch. 6 72
Brockport, Presb. Ch. Edward Roby in full for L. M. $20; Others to make Alvan Frye, Mrs. Julia Whitney and James Roby, L. Ms. $125 86, ... 145 86
Ogden, Bapt. Ch. 6 00
Spencerport, Cong. Ch. Henry Ball, L. M. in full, ... 17 29
Rochester, Washington St. Ch. O. Hastings Esq. $5; H. Churchill, $5, . . . 10 00
Pittsford, Presb. Ch. Stephen Lusk, $5; Others $9 49, ... 14 49
Rochester, two sisters, ... 3 00
N. Y. City, W. P. R. 10 00
Jamaica, L. I. 1st Ref. D. Ch. . . . 60 73
Champlain, Local Committee by Nathan Leighton, ... 93 75
Flatbush, M. E. Ch. to make Mrs. Burch, L. M. 30 00

NEW JERSEY.

Newark, Dr. Fairchild, ... 50 00
Orange, 2d Presb. Ch. Rev. Mr. Crowell, 82 90
Newark, Park Ch. Dr. Eddy, ... 50 00
Orange, Samuel Fisher, ... 2 00
Newark, Monthly Concert German Ch. . 3 00
Wantage, Clove Presb. Ch. 32 00
Deckertown, Presb. Ch. 7 00
Stewartsville, Presb. Ch. to make Rev. G. C. Bush, L. M. 30 00
Paterson, Mrs. Lewis Atterbury Sen. . 10 00

PENNSYLVANIA.

Temperanceville, M. E. Ch. 24 13
Pittsburgh, Ashbury M. E. Chapel, . 4 70
Muncie, Mrs. James Rish, ... 4 50
Johnstown, Presb. Ch. 17 00
M. E. Ch. 17 35

VIRGINIA.

Wheeling, 4th St. M E. Ch. 14 12
Champlin St. M. E. Ch. . . . 9 73
Richiestown, M. E. Ch. 2 06

GEORGIA.

Greensboro, Charles A. Davis, L. M. . 30 00
Teachers and pupils of Greensboro Female College, to make Mrs. J. S. K. Axon, L. M. 35 45
Mrs. J. L. Stevens in full of L. M. $5; Others 17 15, ... 22 15

TENNESSE.

Knoxville, 1st Presb. Ch. to make Rev. R. B. McMullen, L. M. 43 25
2d Presb. Ch. to make Rev. Joseph H. Martin, L. M. 24 00
M. E. Ch. 11 00

KENTUCKY.

Lexington, Bapt. Ch. add. 1 00
McChord Presb. Ch. add. Mrs. R. W. Redd, $5; Capt. Allen, $1; Mrs. Barber, $1; Miss Bennet 50 ct. 7 50
Prot. Epis. Ch. add. Mr. Clark, $1; Mrs. Susan Cook, $2; Mrs. M. Harrison, $5; Mrs. Laura Sutton, $5, . . . 13 00
1st Presb. Ch. add. Mrs. Skillman, . 1 00
Georgetown, Bapt. Ch. to make Rob. M. Ewing M. D. L. M. $39 61; Prof. Farnum, $5, ... 44 61
Young Ladies of Female Seminary to make Miss Sarah R. Parker, L. M. . 30 00
Students at College to make Prof. Jacob Ammin, L. M. 30 00
M. E. Ch. 5 23
Christian Ch. 7 00

Covington, Bapt. Ch. which makes Rev. J. M. Peck D. D. L. M. $31 09; Richard Jorden, Esq. in part L. M. $10, . . 41 09
Christian Ch. in part L. M. of Rev. W. Scott, ... 15 14
Maine St. M. E. Ch. S. School, . . 8 40
Great Crossings, Bapt. Ch. add. . . 8 00
Louisville, Walnut St. M. E. Ch's. which makes Rev. C. B. Parsons D. D. L. M. 37 20
St. Pauls P. E. Ch. to make Rev. H. M. Dennison, L. M. 90 15
Walnut St. Christian Ch. to make Rev. Curtis Smith M. D. L. D. . . 107 60
Hancock St. Christian Ch. in part . 13 05
4th Presb. Ch. which makes Rev. J. F. Coons, L. M. 35 00
1st African Bapt. Ch. in part of L. M. 10 00
Shelby St. M. E. Ch's in part, . . 11 90
Christ's P. E. Ch. Mr. Hite . . . 10 00
Cumb. Presb. Ch. Rev. B. B. Howard in part L. M. 5 00

ILLINOIS.

Godfrey, Rev. Chas. Temple, . . . 10 00

INDIANA.

New Albany, 1st Presb. Ch. Rev. P. Lindsley, D. D. in part L. M. $10; Mrs. Fitch and Bragden to make Mason Fitch Bragden, L. M. $30; G. M. McClean, M. D. in part L. M. $20; Mrs. J. R. Sheilds, $3; Dr. Clapp, $2; Lent Shipman & South, $14; Warren & Anderson, $8; Plummer & Bushnell, $5; G. McMurtrey, $2; S. C. Day, $5; Mrs. H. B. Shields, $2; J. Golding, $3; Mrs. Scovel, $3; Drs. Cooper, Sribner and others, $12 25; Mr. Jones, $5; Rev. E. McMaster, D. D $3; Mrs. Hale and Gonselles, $3, to make Rev. J. M. Stevenson and John Bushnell, Esq. L. M. 130 25
Joung ladies Anderson female Seminary to make Prof. John B. Anderson, L. M. 30 00
Thorntown, M. E. Ch. in full of Rev. J. Platt, L. M. 11 16
Frankfort, Union Meeting to make Rev. T. Bartlette, L. M. 30 00
Shanondale, O. S. Presb Ch. . . . 9 00
Salem, M. E. Ch. 2 30
Indianapolis, Roberts M. E. Chapel "in part" to make Rev. S. T. Cooper, L. M. 47 92
Wesley M. E. Chapel in part to make I. P. Linderman, L. M. 23 50
Ashbury M. E. Chapel . . . 9 42
Lafayette, Western Charge M. E. in part Robert Stockwell to make himself L. M. 30 00

Noblesville, N. S. Presb. Ch. $10 05; Christian Ch. $8 25; M. E. Ch. in part $15 84, to make Mr. Munson L. M. . . . 34 14

OHIO.

Oxford, 2d Presb. Ch. which makes Rev. Daniel Tenney, L. M. 31 19
Asso. Ref. Presb. Ch. in part L. M. of Rev. J Claybough, D. D. . . . 10 39
2d Presb. Ch. add. David Oliver, M D. in part L. M. $5; Elias Kumlu in part L. M. $9, ... 14 00
Miami University, to constitute College Lib. L. M. $30; and in part L. M. of Pres. Anderson, 14 30, ... 44 30
Young Ladies of Oxford Female Seminary, to make Rev J. W. Scott, L. M. 30 00
Marietta, S. School Class of D. P. Bosworth, Esq. Cong. Ch. Penny a week collection for 6 months, ... 2 25
Springfield, A. S. Kissell. 5 00
Cleveland, St. Clair M. E. Ch. . . . 19 50
St. Clairsville, M. E. Ch. 11 50
Bridgeport, Mixed, ... 9 44
St. Clairsville, Presb. Ch. 15 85
Bloomingburgh, Church Per. Wm. Rankin, Treas. 2 00
Marietta, Students of M. College Prof. J. W. Andrews, L. M. in full, ... 28 00
North Madison, 1st Presb. Ch. in part, 5 80
Granville, 1st Cong. Ch, add. W. D. Moore, Esq. part L. M. 20 00
Prot. E. Ch. add. Rev. Thos. Corlett, L. M. in full, ... 12 51
Cincinnati, Walnut St. Christian Chapel, to make Rev. David S. Burnett, L. D. . 100 95
Clinton St. Christian Ch. in part . 5 50
Canton, M. E. Ch. 28 00
Massillon, M. E. Ch. 6 75
Salineville, M. E. Ch. 9 86
Free Presb. Ch. 6 12
Blairsville, Presb. Ch. 13 90
Lutheran Ch. 3 80

MICHIGAN.

Northville, Meth. Ch. 4 19
Presb. Ch. 8 75
Plymouth, Meth. Ch. 3 70
E. J. Pennegnan, $5; H. Fralick, $1, 6 00
Canton, Presb. Ch. 3 21
Michigan City, Cong. Ch. 11 10
Marshall, Presb. 15 25
Parma, Meth. Ch. 2 01

IOWA.

Muscatine, Cong. Ch. per Rev. A. B. Robbins, ... 10 00

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